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THE JOURNAL OF THE MOSCOW PATRIARCHATE

His Holiness Patriarch Pimen, Metropolitan Yuvenaliy of Krutitsy and Kolomna and Metropolitan Sergiy of Odesa and Kherson concelebrating Divine Liturgy in the episcopal Cathedral of the Dormition in Odessa, July 12, 1977. Below: Members of the Jerusalem Church delegation and their head Archbishop Konstantinos of Kiriakoupolis, Metropolitan Sergiy of Odesa and Kherson, Archbishop Varfolomei of Tashkent and Central Asia and brethren of the Odessa Monastery of the Dormition, October 17, 1977



OF THE MOSCOW PATRIARCHATE

ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

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Felicitations to Patriarch NICHOLAS VI of Alexandria

Patriarch NICHOLAS of Alexandria

With heartfelt love we extend our felicitations to Your Beatitude on your name day. We pray to the Lord that He may grant Your Beatitude spiritual and physical strength and His abundant mercies in your primate service of the Holy Church.

With brotherly love in the Lord,

+ PIMEN, Patriarch of Moscow and All Russia

December 5, 1977

Patriarch NICHOLAS of Alexandria

Your Beatitude, please accept my heartfelt congratulations on your name day as well as my prayerful wishes for health, longevity and success in all your primate activities for the good of Holy Orthodoxy.

With cordial love in the Lord,

+ Metropolitan YUVENALIY

December 5, 1977

TELEGRAM FROM ARCHBISHOP CHRYSOSTOMOS OF CYPRUS

To His Beatitude Patriarch PIMEN of Moscow

Deeply touched by Your Beatitude's felicitations on the occasion of our election and enthronization as Primate of the Church of Cyprus, for which we express our most warm gratitude. Your felicitations strengthen us in the difficult work we have undertaken.

+ CHRYSOSTOMOS of Cyprus

November 29, 1977,
Nicosia

New Primate of the Georgian Orthodox Church

The 12th Local Council of the Georgian Orthodox Church took place in the Sion Cathedral in Tbilisi on December 23, 1977. The delegation of the Russian Orthodox Church headed by His Holiness Patriarch Pimen of Moscow and All Russia attended the council as honoured guests.

After the solemn moleben, Metropolitan Iliya, the Locum Tenens of the Patriarchal Throne, opened the council. Archimandrite Nikolai Makharadze delivered a report entitled: "The Internal and External Activity of the Georgian Orthodox Church." His Holiness Patriarch Pimen greeted the 12th Local Council.

Bishop Grigoriy of Alaverdi presented Metropolitan Iliya of Sukhumi and Abkhazia as the candidate to the Primate See from the Holy Synod. His Emi-

nence had been elected the Locum Tenens of the Patriarchal Throne at the Holy Synod session of November 1977, the day of the blessed departure of His Holiness and Beatitude Catholicos-Patriarch of All Georgia David V.

After the biography of Metropolitan Iliya had been read, the voting by ballot of the episcopate, representatives of the clergy and laity of the Georgian Orthodox Church took place. The Locum Tenens of the Patriarchal Throne Metropolitan Iliya of Sukhumi and Abkhazia was unanimously elected Catholicos-Patriarch of All Georgia, the Archbishop of Mtskheta and Tbilisi.

The enthronization of His Holiness and Beatitude Catholicos-Patriarch of All Georgia Iliya II was held on December 25, 1977, at the Mtskheta Patriarchal Cathedral of Sveti-Tskhovre.

His Holiness Patriarch Pimen and members of the hierarchy and clergy accompanying him participated in the enthronization of the Patriarch-Elect of the Georgian Orthodox Church. The representatives of the Alexandrian and Bulgarian Patriarchs—Archimandrite Grigorios Mudzuris, Dean of the Alexandrian Podvorye in Odessa, and Archimandrite Naum Shotlev, Dean of the Bulgarian Podvorye in Moscow, attended the ceremony. Also present were His Holiness Patriarch-Catholicos of All Armenians Vazgen I, accompanied by representatives of the episcopate and clergy of the Armenian Apostolic Church.

After the solemn welcome and the presentation of the patriarchal crozier to the newly-elected Primate and his vesting, His Holiness Patriarch Pimen and His Holiness Catholicos-Patriarch Iliya celebrated the Divine Liturgy. They were assisted by members of the Russian Orthodox Church delegation in holy orders and a large assembly of the hierarchy and clergy of the Georgian Orthodox Church. At the Lesser Entrance, according to the order of the Georgian Church, His Holiness Catholicos-Patriarch Iliya was presented with the patriarchal tiara, the panagias and the cross. The two patriarchal panagias and the cross were placed round his neck by Metropolitan Gaioz, and the tiara on the head—by Bishop Georgiy Manglissi and Bishop Grigoriy of Alavardi. After the singing of the Trisagion and the thrice chanted "Axios" the in-

stallation of His Holiness Catholicos-Patriarch Iliya on the Patriarchal Throne took place in the synthronon. After the Divine Liturgy, His Holiness and Beatitude Catholicos-Patriarch Iliya of All Georgia delivered his first primal sermon. His Holiness Patriarch Pimen and His Holiness Patriarch-Catholicos Vazgen I extended warm felicitations to the new Primate of the Georgian Orthodox Church.

The same day His Holiness Catholicos-Patriarch Iliya II gave a banquet at the Iveria Hotel in Tbilisi. Among the guests were the delegates of the Churches who had attended the enthronization, the hierarchs of the Georgian Church, and representatives of the clergy and public of Georgia. Present at the banquet was Tengiz D. Onoprishvili, representative of the Council for Religious Affairs of the USSR Council of Ministers in the Georgian SSR.

On December 26, Pavel G. Gilashvili, Chairman of the Presidium of the Supreme Soviet of the Georgian SSR, received His Holiness Patriarch Pimen accompanied by Metropolitan Yuvenaliy; His Holiness Catholicos-Patriarch Iliya II accompanied by Bishop Grigoriy of Alavardi; and His Holiness Patriarch-Catholicos Vazgen I accompanied by Archbishop Komitas. Present were Archimandrite Grigorios Mudzuris, Archimandrite Naum Shotlev and Tengiz D. Onoprishvili, representative of the Council for Religious Affairs of the USSR Council of Ministers in the Georgian SSR.

TELEGRAM

To His Holiness Patriarch PIMEN of Moscow and All Russia

Your Holiness, my deep gratitude for your personal participation in the solemn acts of my election and enthronization as Catholicos-Patriarch of All Georgia. You have warmed us with your love and bore witness to the indissoluble ties of friendship and fraternity that exist between our Autocephalous Churches.

With brotherly love in Christ, I remain yours faithfully,

+ILIYA II, Catholicos-Patriarch of All Georgia

December 28, 1977

The 70th Birthday of Mufti Ziyautdinkhan ibn Ishan Babakhan

To Mufti ZIYAUTDINKHAN ibn ISHAN BABAKHAN,

Chairman of the Muslim Religious Board for Central Asia and Kazakhstan

Dearly beloved brother,

Heartfelt congratulations on the occasion of your 70th birthday. Along with me the numerous members of the hierarchy, clergy and laity of the Russian Orthodox Church who know you send you their greetings.

The Almighty has richly endowed you with talents, which you have successfully multiplied. A man of inexhaustible energy, in you are combined the high qualities of a wise religious leader, a great patriot and an outstanding peacemaker.

After many years of heading the Muslim Board for Central Asia and Kazakhstan and of energetically bringing about brotherly cooperation with Islamic organizations in various countries, you have become recognized as a major figure in contemporary Islam. We are convinced that your voice is accepted as expressing the will of all the followers of Islam in the Soviet Union.

The believers of our country are equal members of the multi-national family of Soviet peoples. This brotherhood unites all of us in our striving after the welfare of our beloved socialist Motherland. And in devoting all your powers to the cause of patriotic service, you set a splendid example of profound love for one's country.

The consistence and initiative of your peacemaking are well known not only in our country, but also in many other countries of the world.

The initiator of the convocation and holding of a series of international Islamic conferences, dedicated to the strengthening of peace among nations, you are at the same time one of the founders of the by now already traditional cooperation of all the Churches and religious associations of the Soviet Union in the struggle for a lasting, just and universal peace. It gives me especial pleasure to make note of the long-standing brotherly and mutual understanding and cooperation which has been established between us in this field.

This always gives me great satisfaction.

In connection with this I recall the Second Conference of Representatives of All Religious Faiths in the USSR—For Peace and Cooperation Among Nations, which took place in the Trinity-St. Sergiy Lavra in July 1969; you put in a lot of effort and initiative to ensure its success. That conference undoubtedly strengthened the peacemaking activities of the followers of various religions both in our country and abroad and gave them greater sense of purposes.

Turning now to your contribution to the preparation and conducting of the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations which took place in Moscow on June 6-10 of last year, I must in all fairness make known its exceptional value. You were an honorary patron of this conference and member of its esteemed Presidium. We all remember the striking and weighty paper which you read to the World Conference at the plenary session on June 6. "The time has come for religious workers to undertake special responsibilities for the future of mankind," you said, "for the very safeguarding of life on Earth, and the preservation of Nature as it has been created for us by the Most High."... "All the world's religions," you emphasized further, "have always urged the maintenance of just relations among nations, as a sound guarantee of harmony and peace. Religions consider abnormal the absence of such justice since all the peoples of the Earth have an equal right to life, to make use of all the life's benefits, to the attainment of knowledge and to independent existence and self-determination." Your whole speech was imbued with a deeply religious spirit and it bore witness to your excellent understanding of the problems which were before the conference, which combined with your exceptional peacemaking experience, made the paper an excellent basis

for the fruitful discussions, which then took place at our forum.

Not long ago, on December 14 of last year to be exact, we met again in the Trinity-St. Sergiy Lavra at the Conference of the Heads and Representatives of the Churches and Religious Associations of the Soviet Union, to discuss the new threat to peace and security in Europe and the whole world which has arisen out of the plans to put into production the neutron bomb and the installation of the weapon in the countries of Western Europe. The deep impression made on me by our work together at this conference and by your striking speech is still with me.

It is with cordial warmth and gratitude that I make note of the truly fraternal relations which traditionally exist between the Muslim Board for Central Asia and Kazakhstan headed by you and our Diocese of Tashkent: yet again this reflects the high qualities of our character.

Dearly beloved brother, I greatly regret that due to ill health I was

unable to undertake the journey to Tashkent so as to be able to take part in the celebrations. The delegation from our Church, led by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, however, will convey our brotherly love and deep respect that we all feel for you.

Numerous ulemas and representatives of social organizations of our country have gathered in the capital of Soviet Uzbekistan for your birthday. We look upon this as evidence of the high esteem in which you are held, and I greet all your dear guests with a feeling of profound joy!

Let me warmly congratulate you again and again and embrace you as a brother! I pray the Almighty to send you His blessings. And may He strengthen you, and may your fruitful and beneficial service last for many more years!

+ **PIMEN, Patriarch
of Moscow and All Russia**

January 5, 1978

Roman Catholic Delegation in the Soviet Union

From November 17 to 27 a delegation of the Roman Catholic Church was a guest of the Russian Orthodox Church. It was invited to get acquainted with the activities of her Synodal departments. The delegation included staff members of the Roman Curia: Archbishop Lorum Jérôme Hamer, Secretary of the Congregation of Doctrine of Faith; the Papal Prelate Mgr. Marcel Tylenbroeck, Secretary of the Laity Council; Mgr. Basil Meeking and the honorary chaplain of the papal chapel, Mgr. Nicolaus Wyrwoll, members of the secretariat for Promoting Christian Unity.

At Sheremetyevo Airport the delegation was met by Archbishop Khrizostom of Kursk and Belgorod and Archimandrite Mefodiy Nemtsov, deputy heads of the Department of External Church Relations.

On November 18, the guests were received at the Department of External Church Relations by its chief, Metropolitan Yuvenaliy of Krutitsy and Kolomna. Present at the reception were deputy

heads of the department—Archbishop Khrizostom of Kursk and Belgorod, Bishop Iov of Zaisk, and Archimandrite Mefodiy—and Aleksei S. Buysky, Secretary of the DECR.

On November 19, the guests visited the Trinity-St. Sergiy Lavra, where they were received by its father-superior, Archimandrite Ieronim; later they got acquainted with the life and curriculum of the Moscow theological schools where they met the rector, Archbishop Vladimir of Dmitrov, and members of the faculty and students.

On November 20, the delegates attended the Divine Liturgy celebrated by His Holiness Patriarch Pimen of Moscow and All Russia in the Patriarchal Cathedral of the Epiphany.

On November 21, the guests attended the Divine Liturgy celebrated by Bishop Iov in the Church of Sts. Peter and Paul at Lefortovo.

That same day, they visited the Publishing Department of the Moscow Patriarchate where they met its head, Archbishop Pitirim of Volokolamsk, and

staff members of the department. The guests learned about the publishing activities of the Russian Orthodox Church. In the evening they officiated at divine service in the Roman Catholic Church of St. Louis.

On November 22, at the Department of External Church Relations, conversations were held with the Roman Catholic delegates. Metropolitan Yuvenaliy, Archbishop Khrizostom, Bishop Iov, Bishop Makariy of Uman, representative of the Russian Orthodox Church at the WCC in Geneva; Protopresbyter Prof. Vitaliy Borovoy, consultant of the department; Aleksei S. Buyevsky, secretary of the department, and other staff members of the department participated in the conversations, in the course of which questions concerning the relationship of the Roman Catholic and Russian Orthodox Churches, the bilateral dialogues carried on by them with Churches of other confessions, as well as problems of ecumenism and peacemaking were discussed. The representatives of the Roman Catholic Church were informed about the current issues of pan-Orthodoxy.

That same day, the guests were received by His Holiness Patriarch Pimen. Metropolitan Yuvenaliy was present during the audience. His Eminence gave a luncheon in their honour afterwards. Among those invited were the participants in the conversations at the Department of External Church Relations, and representatives of the publishing and other Synodal departments. Viktor

S. Volodin, Head of the International Department of the Council for Religious Affairs of the USSR Council of Ministers, was present on behalf of the council.

In the evening, the guests visited the All-Union Council of Evangelical Christian Baptists. They attended the service at which Archbishop Jérôme and Mgr. Meeking delivered sermons on the Gospel themes; later, they were informed of the life and work of the AUCECB and were received by A. E. Klimenko, its chairman.

The delegation stayed in Leningrad from November 24 to 26, and were accorded hospitality by Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe. The guests attended divine services in Metropolitan Nikodim's domestic chapel and at the Transfiguration Cathedral, got acquainted with the life of the Leningrad theological schools, and had meetings with the students and members of the faculty. The student choir gave a concert of canticles and hymns in honour of the delegation.

On November 25, Archbishop Jérôme and his party officiated at divine service in the Leningrad Roman Catholic Church of Our Lady of Lourdes. On November 26, the guests left for Moscow. On the next day they were seen off at the Sheremetyevo Airport by Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations.

Russian Orthodox Church Delegation in Italy

At the invitation of the Papal Secretariat for Promoting Christian Unity a delegation of the Russian Orthodox Church visited Italy from November 23 to December 4, 1977. The delegation was headed by Archbishop Kirill of Vyborg, Rector of the Leningrad Theological Academy and Seminary, and included Father Vladimir Mustafin, a staff member of the Department of External Church Relations and head of the postgraduate courses at the Moscow Theological Academy, Hegumen Avgustin Nikitin, an instructor at the Leningrad Theological Academy; Professors Konstantin Skurat and Aleksey Osipov

of the Moscow Theological Academy and Grigoriy Skobei, a staff member of the Department of External Church Relations.

The delegation got acquainted with the functions of the different dicasteries of the Vatican curia—congregations, secretariats, councils, commissions. It was received by the following congregations—of the Doctrine of Faith, of the Eastern Churches, of Evangelism, of the Clergy, of Sacraments, and of Catholic Education; and also by the Secretariat for Promoting Christian Unity, the Laity Council, and the Justice and Peace Commission. The delegation also had

meetings with representatives of the Catholic educational institutions, among them: the Gregorian University, the Oriental and Biblical Institute, Salesian University, Ecumenical Institute of Basil and the Seminary of Maloreto.

The delegation visited the Vatican museums and library, as well as the basilicas of St. Peter, of St. John Lateran, of St. Paul Outside the Walls, and others. They also took a trip to the Benedictine monastery in Subiaco, located

70 km. from Rome, and made a pilgrimage to the holy relics of St. Nicholas in Bari. Before leaving Rome the delegation was granted an audience by His Holiness Pope Paul VI. While in the Vatican the head of the delegation, Archbishop Kirill, was received by Archbishop Agostino Casaroli, Secretary of the Council for Social Affairs of the Roman Catholic Church, and by Hieromonk Pedro Arrupe, Superior General of Society of Jesus.

Bishop Iov of Zarsk Visits Hungary

From December 23 to 28, 1977, Bishop Iov of Zarsk, Deputy Head of the Department of External Church Relations, accompanied by Protodeacon Vyacheslav Chernyshov, was in Hungary for the Feast of the Nativity of Christ (New Style) at the Deanery of the Hungarian Orthodox Parishes.

During Christmastide, Bishop Iov conducted divine services in the Dormition Cathedral in Budapest together with Archpriest Feriz Berki, the Dean Administrator, Archpriest Ilés Berki and Archpriest Ioakim Babinets.

With Patriarch Pimen's blessing during Divine Liturgy on Christmas Day, Bishop Iov bestowed an ornamented cross upon Archpriest Ioakim Babinets for his thirty-years' ministry in holy orders.

On December 27, Bishop Iov was received by Imre Miklos, State Secretary of the Hungarian People's Republic and President of the State Office for Church Affairs. On the same day Bishop Iov paid a visit to Bishop Dr. Karoly Toth of the Danube Church District of the Reformed Church in Hungary.

CHRONICLE

On December 6, 1977, on the occasion of the 50th anniversary of Finland's independence, His Excellency J. Hallama, Ambassador Extraordinary and Plenipotentiary of Finland to the USSR, gave a reception. Among those invited were Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, Archpriest Matfei Stadnyuk, secretary to His Holiness the Patriarch, and Aleksei S. Buyevy, Secretary of the Department of External Church Relations.

* * *

On December 9, H. E. Oubkiri Marke Yao, Ambassador of the Republic of Upper Volta to the Soviet Union, gave a reception on the occasion of the republic's Independence Day. Among those invited to the reception were Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, and E. A. Karmanov, Executive Secretary of the Editorial Office of "The Journal of the Moscow Patriarchate".

* * *

On December 12, 1977, Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, received a delegation of the Ethiopian Church on a trans-visit to Moscow at his chambers in the Novodevichy Convent. It included Archbishop Iosef of Kafa, Secretary of the Holy Synod of the Ethiopian Church; Archimandrite Habte Selassie Tesfa, Head of the Foreign Department of the Ethiopian Patriarchate, and Archpriest Solomon Hebre Selassie.

* * *

From December 22, 1977, to January 3, 1978, a group of 11 pilgrims from France was in the Soviet Union. The pilgrims were teachers of the school at the Three Hierarchs Podvorye attached to the cathedral church of the West European Exarchate in Paris. The group was headed by the school principal, Mme L. G. Levandovskaya.

The guests visited Moscow, Vladimir, Suzdal, Pskov, Leningrad and got acquainted with the religious and cultural life of those towns. They also made a pilgrimage to the Trinity-St. Sergiy Lavra and the Pskov-Pechory Monastery.

In Leningrad the pilgrims were received by Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe. In Moscow Mme Levandovskaya was received by Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations. The whole group was received by Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, and by Bishop Iov of Zarsk, Deputy Head of the Department of External Church Relations, who gave a luncheon in their honour afterwards.

* * *

Archbishop Pitirim of Volokolamsk, board member of the "USSR-Australia" Society, took part in the meeting of the Soviet public on February 3, 1978, dedicated to Australia's National Day, which was held in the House of Friendship in Moscow.

(Continued on p. 34.)



Services Conducted by His Holiness Patriarch PIMEN

DECEMBER 1977

On **December 10 (November 27)**, the Feast of the Icon of the Mother of God "The Sign", His Holiness celebrated Divine Liturgy together with Bishop Iov of Zarsk and, on the eve, conducted All-Night Vigil in the Moscow church dedicated to this icon, the Pereyaslavskaya Sloboda.

On **December 14 (1)**, the Feast of St. Philaretus the Merciful, His Holiness Patriarch Pimen attended Divine Liturgy and, on the eve, All-Night Vigil in the Domestic Chapel of St. Philaretus the Merciful in the Patriarchal Chambers at the Trinity-St. Sergiy Lavra. After the Liturgy a panikhida was said for Metropolitan Filaret of Moscow and Kolomna (Drozdov; † November 19, 1867).

On the eve of **December 17 (4)**, the Feast of St. Barbara the Great Martyr, His Holiness the Patriarch conducted All-Night Vigil in the Church of the Holy Martyr St. John the Warrior in Moscow, where there is a much-revered icon of St. Barbara with her relic.

On **December 18 (5)**, 29th Sunday after Pentecost, and on **December 19 (6)**, the Feast of St. Nicholas the Miracle Worker, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral of the Epiphany.

On the eve of **December 22 (9)**, the Feast of the Icon of the Mother of God "Joy Unhoped-For", Patriarch Pimen conducted All-Night Vigil in the Church of St. Elijah the Prophet, Obyedensky Lane, Moscow, where there is a much-revered icon of the Mother of God "Joy Unhoped-For".

JANUARY 1978

On **January 1 (December 19)**, 31st Sunday after Pentecost, before the Nativity of Christ, of the Holy Fathers,

Patriarch Pimen attended Divine Liturgy and, on the eve, All-Night Vigil in the Domestic Chapel of the Vladimir Icon of the Mother of God at the Patriarchate. After All-Night Vigil the New Year moleben was sung.

On **January 2 (December 20)** before the Nativity of Christ, His Holiness attended Divine Liturgy in the domestic chapel at the Patriarchate.

On **January 6 (December 24)**, Christmas Eve, Patriarch Pimen attended Divine Liturgy in the Patriarchal Cathedral.

On **January 7 (December 25)**, the Nativity of Christ, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral.

On **January 8 (December 26)**, 32nd Sunday after Pentecost, after the Nativity of Christ, the Synaxis of the Most Holy Mother of God, His Holiness the Patriarch celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral. In the evening, Patriarch Pimen received Christmas greetings in the same cathedral (see p. 9).

On **January 9 (December 27)**, the Feast of St. Stephen the Protomartyr and Archdeacon, Patriarch Pimen attended Divine Liturgy in the Domestic Chapel of St. Michael the Archangel in the patriarchal residence at the village of Lukino, near Moscow.

On **January 14 (1)**, the Feast of the Circumcision of Our Lord, the Feast of St. Basil the Great and on **January 15 (2)**, 33rd Sunday after Pentecost, before Epiphany, the Feast of St. Serafim of Sarov, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral of the Epiphany. On the eve of the 33rd Sunday after Pentecost the Akathistos to St. Serafim was read during All-Night Vigil.



THE PRESENTATION OF OUR LORD JESUS CHRIST

The Cathedral of Sts. Peter and Paul in Tomsk (Novosibirsk Diocese). Archbishop Gedeon of Novosibirsk and Barnaul and members of the clergy holding a festal moleben after Divine Liturgy in the above cathedral, October 23, 1977. See p. 26



Christmas in the Patriarchal Cathedral

On Christmas Day, January 7, 1978, His Holiness Patriarch Pimen celebrated late Divine Liturgy in the Patriarchal Cathedral of the Epiphany and on the eve, at the usual time, conducted All-Night Vigil. His Eminence Johannes Cardinal Willebrands, Archbishop of Utrecht, Primate of the Roman Catholic Church in the Netherlands, Chairman of the Secretariat for Promoting Christian Unity, who was accompanied by an official of this secretariat, Hieromonk John Long, attended the Liturgy.

With the blessing of His Holiness, nine services in the Patriarchal Cathedral on the night of January 6 was led by Metropolitan Yuvenaliy of Krutitsy and Kolomna.

On Sunday evening, January 8, the Primate of the Russian Orthodox Church received Christmas congratulations in the Patriarchal Cathedral. Metropolitan Yuvenaliy of Krutitsy and Kolomna, Archbishop Pitirim of Volokolensk, Archbishop Kiprian, Bishop Iov of Zaraisk, Archimandrite Ieronim, Father Superior of the Trinity-St. Sergiy Lavra, the superintendent deans, rectors and the clergy of the Moscow churches, churchwardens and members of church councils, the officials of the Synodal institutions and departments and the editorial staff of *The Journal of the Moscow Patriarchate*, and also numerous Muscovite believers, all thronged the huge cathedral in order to congratulate His Holiness Patriarch Pimen.

At the end of the evening service, which was conducted by the cathedral clergy led by Protopresbyter Vitaliy Boyko, the dean of the cathedral, His Holiness the Patriarch, wearing the mantle, went out onto the solea. After short moleben and the intoning of "Many Years" to His Holiness by the subdeacon, Metropolitan Yuvenaliy, also in the mantle, read from the ambo the Christmas Message from Patriarchs of Moscow and All Russia, the Archpastors, Pastors and All the children of the Russian Orthodox Church.

Metropolitan Yuvenaliy delivered a homily in which he said: "On that Christmas Night there was no place on earth for the Divine Infant and He was born in a lowly cave in Bethlehem, while today, moved by their love for the Saviour of the World, men have raised magnificent temples to Him. But the most precious and sacred temples are holy souls, of which Your Holiness mentioned in your Christmas Message, urging these living human temples to be beautified and sanctified by good deeds. On Christmas Night the Angels of God brought glad tidings of peace to the earth, and today, fulfilling God's commandment, the Church of Christ brings glad tidings of peace to mankind. It gives us, the faithful children of the Holy Church, great joy to realize, that you, Your Holiness, by expressing the will of your many million strong flock, comprising of the laity, the clergy and the hierarchy, are proclaiming this peace not only to the Orthodox and non-Orthodox, but also to the followers of all religions and to all men of good will." Metropolitan Yuvenaliy congratulated His Holiness the Patriarch on behalf of the Holy Synod, the archpastors, pastors and all the faithful children of the Russian Orthodox Church, from those in the Motherland and those in diaspora, on behalf of the Synodal institutions and departments, the theological schools and monasteries, on behalf of the Moscow flock and all those present in the cathedral who loved His Holiness—the faithful sons and daughters of our Holy Church. His Eminence Yuvenaliy wished the Patriarch good health and abundant help from God in carrying out his primatial service of the Holy Russian Orthodox Church and of our beloved Motherland for many good years to come.

In his reply, His Holiness Patriarch Pimen thanked Metropolitan Yuvenaliy for his words of congratulation and expressed gratitude to the hierarchs, the Moscow clergy and all the believers, who had come to the cathedral that day, saying:

"David the Holy Psalmist says: *Behold, how good and how pleasant it is*

His Holiness's Visit to Odessa

His Holiness Patriarch Pimen was in Odessa from June 22 to July 14, 1977.

His Holiness was met at the station on June 22 (and seen off on July 14) by Metropolitan Sergiy of Odessa and Kherson, representatives of the clergy and laity, and by others.

In the episcopal Cathedral of the Dormition, to the singing of "We Have No Other Help...", His Holiness Patriarch Pimen kissed the altar and then the cathedral's shrine—the deeply venerated Kasperovskaya icon of the Mother of God. Metropolitan Sergiy said the Ektenie of Supplication for the health of His Holiness.

To the ringing of the monastery bells and the singing of "Eis polla eti, Despota" His Holiness was met at the Holy Gates of the Monastery of the Dormition which houses the patriarchal summer residence by the monks and those students of the Odessa Theological Seminary who had stayed behind in the cloister for the holidays. At the entrance to the residence, the superintendent dean of the monastery, Archimandrite Vadim Semyashko, offered Patriarch Pimen bread and salt.

On June 26, the 4th Sunday after Pentecost, and on June 28, the Feast of St. Iona the Miracle Worker and Holy Hierarch of Moscow and All Russia, His Holiness Patriarch Pimen attended Divine Liturgy, and on the eves of these days, All-Night Vigil in the Domestic Chapel of Sts. Sergiy and Ni-

kon of Radonezh in the patriarchal residence.

Early in the morning of July 1, the Feast of the Bogolyubovo Icon of the Mother of God, His Holiness Patriarch Pimen led the akathistos sung before the venerated Kasperovskaya icon of the Mother of God with Metropolitan Sergiy and the cathedral, seminary and city clergy, in the presence of a multitude of worshippers in the cathedral. The worshippers and the clergy joined in the singing of all the hymns of the akathistos.

After the akathistos His Holiness kissed the Kasperovskaya icon of the Mother of God, blessed the congregation with it and then delivered the following address:

"Dear brothers and sisters, I want to extend today my warm welcome to you and to say that now, as always, has given me especial pleasure to conduct prayers to the Blessed Virgin Mary amongst you. There are several reasons for this.

"This year, in 1977, you were no doubt upset by the fact that your archpastor was absent at Holy Easter. His Eminence Sergiy, as you now know, headed the pilgrimage to the Holy City of Jerusalem.

"This is a very great honour for an archpastor and for the diocese of which he is in charge, for the archpastor receives special grace from God in the Holy City of Jerusalem when he visits the Church of the Resurrection, the Lord's Sepulchre, the Stone of Anoint-

for brethren to dwell together in unity (Ps. 133. 1). To dwell together in unity is only possible when there is peace among those who are living. To dwell together in unity also means praying together. It is a joy to contemplate that the archpastors, pastors, and faithful children of our Church gather together in the churches for common prayer. Verily it is good for all of us to dwell together in unity! And may this blessed striving never weaken in us, but last for ever. And may God in answer to our prayers send down His aid and grant us existence in peace that we long for

and the joy of common prayer in our holy churches."

Just as last year, the choir made up of the cathedral clergy and the patriarchal hypodeacons gave an inspired rendition of the solemn hymn composed by F. E. Stepanov "God is with us: understand, ye nations, and submit yourselves: for God is with us". Deacon Sergiy Toroptsev sang the bass solo.

Then to the singing of Christmas carols by the Patriarchal Choir the clergy and laity went up to receive the blessing of His Holiness with warm heartfelt words of congratulation.

ent, the Upper Room of Sion, where the Holy Eucharist was celebrated for the first time and the Lord behested that it be so done for all of us, the Mountain of the Ascension, all the places frequented by the Mother of God, Bethsemane (where Her grave is preserved), and all the other places that are mentioned in the New Testament. One could say that to visit the holy places of the City of Jerusalem is to experience the New Testament in practice, to experience it both in mind and in fact.

"His Eminence Sergiy has invisibly passed on the grace from the holy places of the City of Jerusalem to all of us. It has also given me pleasure to conduct prayers to the Mother of God amongst you because our co-worshippers were all of you, who are co-participants in the grace of our Lord and Saviour.

"As you know, the Holy Church is today celebrating the Feast of the Bogolyubovo Icon of the Mother of God. Its name "Bogolyubovo" conveys the love that the Mother of God always bore to Her Son and Lord. There inevitably come to mind Her words, spoken in the house of Her relative Elizabeth: *My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour* (Lk. 1: 46, 47).

"That, dear brothers and sisters, is the joy of our common prayer to the Blessed Virgin Mary has been doubtless great. And may the Blessed Virgin Mary always be with you, may She always hear your prayers, and may your lives always be free of grief, illness and sorrow.

"The blessing of the Lord be upon you, by His grace and love towards all mankind, always, now and for ever and ever without end. Amen!"

Metropolitan Sergiy thanked His Holiness in reply.

His Holiness Patriarch Pimen blessed the worshippers who presented him with flowers.

On Saturday, July 2, His Holiness received a youth delegation—participants in the session of the Executive Committee of the Ecumenical Council of the Youth of Europe, which was taking place in Odessa. Patriarch Pimen welcomed the members of the delega-

tion and gave them as mementoes and as a blessing small patriarchal icons of the Blessed Virgin Mary—the Patroness of the Monastery of the Dormition in Odessa.

In the evening His Holiness Patriarch Pimen attended the Sunday All-Night Vigil in the Dormition Monastery which was conducted by Metropolitan Sergiy. After the service His Holiness blessed the brethren, the seminarians, and the congregation.

On July 3, the 5th Sunday after Pentecost, Patriarch Pimen attended Divine Liturgy in the domestic chapel of the patriarchal residence.

On July 4, His Holiness, accompanied by Metropolitan Sergiy, went to the St. Demetrius Cemetery and also the cemetery that is in Slobodka, where he said the Lity for the Dead at the graves of the archpastors of Odessa: Archbishops—Innokentiy Borisov, Ioannikiy Gorsky, Dimitriy Muretov, Nikanor Brovkovich, and Dimitriy Kovalnitsky. He then visited the Cemetery Church of St. Demetrius and also the Church of the Nativity of the Blessed Virgin in Slobodka. In both the churches, Patriarch Pimen kissed the holy altars and blessed the clergy and the parishioners.

On July 6, the Feast of the Vladimir Icon of the Mother of God, and on July 7, the Feast of the Nativity of St. John the Baptist, His Holiness attended Divine Liturgy and on the eves All-Night Vigil in the domestic chapel of the patriarchal residence.

On July 8, His Holiness received His Beatitude Nicholas VI, Pope and Patriarch of Alexandria and All Africa, with his suite, prior to his departure for his homeland.

In the evening of July 11, the eve of the feasts of the Kasperovskaya Icon of the Mother of God and of Sts. Peter and Paul, the Chief Apostles, His Holiness Patriarch Pimen officiated at All-Night Vigil in the cathedral church with Metropolitan Yuvenaliy of Krutitsy and Kolomna, Metropolitan Sergiy of Odessa and Kherson and the cathedral clergy.

At 6 p. m., His Holiness arrived in the cathedral to the festive pealing of bells, and was met in the porch by A. P. Zhelezko, the chairman of the

church council, who, according to Russian custom, proffered bread and salt, while members of the church council and believers presented flowers. Metropolitan Yuvenaliy, Metropolitan Sergiy and the officiating clergy came out to meet His Holiness the Patriarch. The cathedral was crowded with worshippers who met His Holiness holding flowers and burning candles in their hands. His Holiness followed the path strewn with flowers to the right-hand Chapel of the Kasperovskaya Icon of the Mother of God where he kissed the icon itself.

The lity was conducted by Metropolitan Yuvenaliy.

At polyeleos, His Holiness the Patriarch read the Gospel, anointed the officiants with holy oil and congratulated everyone on the occasion of the feast.

Metropolitan Sergiy censed the cathedral and Metropolitan Yuvenaliy anointed the worshippers with the holy oil.

On July 12, the feast day itself, Patriarch Pimen, having been solemnly welcomed, concelebrated Divine Liturgy in the cathedral with the same hierarchs and clerics, who had officiated at All-Night Vigil, and also with Archpriest Rościsław Kozłowski, Rector of the Warsaw Theological Seminary.

The Metropolitan Choir, under the direction of N. G. Viranovsky, sang melodiously.

The patriarchal services were attended by the delegation of the Council of Theological Seminaries of the United Presbyterian Church of the USA.

After the service, with the blessing of His Holiness, Metropolitan Sergiy addressed Metropolitan Yuvenaliy and all the worshippers with festive greetings. "His Holiness the Patriarch," said Vladyka Sergiy, "has left the cathedral because he felt unwell and has asked me to convey to you his blessing and congratulations on the feast. I thank His Holiness the Patriarch who has led the divine service in our holy cathedral. I also thank His Eminence Yuvenaliy, who has prayed with us on this joyful and memorable day for us. I would like to extend a warm welcome as well to our guests from America, who have worshipped with us today and

yesterday. I ask His Eminence Metropolitan Yuvenaliy to bless the believers.

In response Metropolitan Yuvenaliy warmly and fraternally thanked Metropolitan Sergiy for the hospitality, the prayers and the gracious welcome. "Many Christians have asked me more than once," Vladyka Yuvenaliy said, among other things "in what lies the strength of the Holy Church, what is her future? And I think that our guests from America have come to us today with much the same thoughts. They have come not only as brothers in faith, in the Lord our Saviour but also as pious pilgrims.

"I am always having to repeat and recall the words of our Saviour, which we heard today at Divine Liturgy: *...I will build my church; and the gates of hell shall not prevail against it.* The God-Man organism—the Church of Christ—will exist until His Second Coming. The profound faith, which is preserved in the hearts and minds of our Orthodox believers is a great gift from God for us and our hope and comfort. It suffices to see our faithful but once and you will never forget them, the atmosphere of ardent prayer, which is characteristic of the worship gathering in our holy churches, will forever be imprinted on your hearts. They poured out their whole soul before God, asking for His help, to fulfil our needs, to heal our diseases and to correct our sinful ways. And this inspires us, the clergy not only for a Christian life, but also for our labours for the welfare of our neighbour and the welfare of our whole society. And we, pastors of the Church of Christ, united through prayer with our flock in unanimity and love, receive strength, fortitude and certitude in our ministry, in all that which we do in the Church of Christ for all Christians, and for peace throughout the world.

"And may the blessing of God be upon us, dear brothers and sisters. And may the Lord grant fortitude and His Divine strength to your archpastor, His Eminence Metropolitan Sergiy, for many fruitful years!

"May the Lord," Vladyka Yuvenaliy concluded, "bless your homes, your families, your children and your labours for the welfare of your neighbours."

Archbishop IOV,

Formerly of Ivanovo and Kineshma

Archbishop Iov (Kresovich), formerly of Ivanovo and Kineshma, an hierarch of the Russian Orthodox Church, the oldest both in years and in episcopal consecration, departed this life on Sunday, December 4, 1977.

Several months ago, because of his illness, Archbishop Iov, with the blessing of His Holiness Patriarch Pimen, retired and lived in Lvov. His life came to an end there, the candle of life burned out, and there, the oil in the lamp of his life was dry.

While still in the town of Ivanovo, two months before his death, the Vladyka suffered a general decline. He was moved to the town of Lvov in October 1977, seriously ill. The illness grew progressively worse. The angel of death was already standing at the head of his bed....

Archbishop Iov (secular name Vladimir Adrich Kresovich) was a son of the land of Volyn and was born on September 15, 1898, into an old ancestrally ecclesiastical family—the family of a priest. All the ancestors of the deceased Archbishop were in holy orders. This, of course, greatly shaped his way of life; after being brought up at home in a spirit of love and devotion to the Church, he was sent to a church school, then he took a course at the Theological Seminary of Zhitomir, and then studied further in the town of Kremenets, successfully graduating from the seminary in 1922. In the same year Vladimir Kresovich was ordained priest and served in the parishes of the Volyn Diocese. In 1923, the Lord sent Archpriest Vladimir Kresovich a great trial: his wife—Vasilissa—departed from life. The burden of bringing up his teenage children fell upon his shoulders.

In the same year, Father Vladimir took his monastic vows with the name of Iov in the Pochaev Monastery, under the protection of the Mother of God.

In the evening of July 14, His Holiness Patriarch Pimen departed for Moscow.

His Holiness the Patriarch was seen by the brothers of the monastery, the seminary teachers and students during the ringing of the monastery bells and the singing of "Eis polla eti, De-



spota" and with the prayerful intercession of St. Iov, the Pochaev Hegumen and Miracle Worker. Shortly afterwards, Archimandrite Iov was consecrated Bishop of Kremenets in the same Lavra. The consecration was solemnized by hierarchs led by Metropolitan Aleksiy (Gromadsky) of Volyn.

Vladyka Iov occupied successively the following seats: Kremenets in the Ternopol Region; Izmail in the Odessa Region; Lyskov in the Gorki Region; Velikie Luki in the Pskov Region; Cheboksary in the Chuvash ASSR; Kazan in the Tatar ASSR; Ufa in the Bashkir ASSR, and from 1973—in the town of Ivanovo.

A deeply religious man, of a meek and peace-loving nature, Vladyka Iov was everywhere remembered as a good and kind archpastor, with an ardent faith in God and good will towards men.

spota". In the cathedral, Patriarch Pimen kissed the venerated Kasperovskaya icon of the Mother of God. Metropolitan Sergiy said the ektene "for those about to travel".

I. BONDARENKO, referent
of the Diocesan Administration

In June 1945, for his selfless labour in the period of the Great Patriotic War of 1941-1945, His Grace was awarded a medal by decree of the Presidium of the USSR Supreme Soviet.

In 1977, His Holiness Patriarch Pimen decorated His Grace with the Order of St. Vladimir, First Class.

The solemn funeral of Archbishop Iov was held in the Church of St. George in the town of Lvov. The fine choir of this church sang under the direction of the precentor, N. A. Panfilova.

On Sunday evening, the clerics of the church anointed the body of the archbishop with holy oil in his flat and robed him in his episcopal vestments. The rector, Archpriest Vladimir Imshennik, said a panikhida and began the reading of the Holy Gospel.

On Monday evening, Metropolitan Nikolai of Lvov and Ternopol arrived and said a panikhida by the body of the deceased. He expressed his profound sympathy to the relatives.

On Tuesday evening, the coffin with the body of Archbishop Iov was placed in the Church of St. George. Metropolitan Nikolai held a panikhida with numerous members of the clergy.

Before the singing of "Eternal Memory", Archpriest Vladimir Romanchuk, Superintendent Dean of the Lvov Church District and secretary of the diocesan board, made an oration. "Archbishop Iov", he said, "lived a long life and our Lord God was always with him—over the whole 20 years of his ministry as a priest, and during the 35 years of his service in the episcopal dignity."

On Wednesday, November 7, Metropolitan Nikolai concelebrated the Divine Liturgy for the Dead with a large assembly of the clergy.

Archpriest Vladimir Imshennik delivered the funeral oration: "All the hope of Christians," said the rector, "is expressed in the words of the Ektene of Supplication: 'For a Christian end of our life, painless, peaceful and unashamed, and for a good answer before the dreadful judgment-seat of Christ, we beseech Thee.' The death of Vladyka Iov was a Christian one: before his death he received Holy Unction, made Confession and took the Pledge of Eternal Life—Holy Communion. We dare believe that the Lord our God will vouchsafe him 'a good answer before the dreadful judgment-seat of

Christ' for his feat of many years' service of Church. Archbishop Iov, while living in retirement in Lvov back in 1963-1967, was a constant worshipper in our church. The clergy, the members of the church council, the choir and many of the parishioners knew him personally, and now they all bow their heads in grief before remains."

Metropolitan Nikolai also delivered a farewell oration: "Reverend fathers, grieving and saddened family, brothers and sisters, we are burying today the oldest archpastor of the Russian Orthodox Church—Archbishop Iov. His Holiness Patriarch Pimen had entrusted me to express profound sympathy to the nearest and dearest of the deceased. I am entrusted to do likewise—Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine. I have received telegrams of commiseration from Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, and from other archpastors and many clergymen and laymen, who know Archbishop Iov. His death has called forth responses of grief. We join in these feelings of sadness and remember our brother in prayer. May God repose his soul among the righteous".

Metropolitan Nikolai read the Prayer of Absolution over the deceased and poured holy oil on his face.

The clergy lifted up the coffin, and to the singing of the hirmoi of the Great Canon, "Helper and Protector", bore it round the church. Then the procession moved to the Yanovskiy Cemetery. Metropolitan Nikolai accompanied the coffin to the grave. After the sprinkling of the grave with holy water and the saying of "Lily for the Dead, the coffin with the earthly remains of Archbishop Iov was lowered into the grave, thus fulfilling the Bible law **dust thou art, and unto dust shalt thou return.**

On the mound of the grave which was crowned with a cross wreaths were laid on behalf of the Moscow Patriarchate, the Lvov Diocesan Board, the churches of Lvov, the Church of St. George, and the children and relatives of the deceased.

May eternal memory and eternal rest await the newly departed on **the way of all the earth**. His Grace Archbishop Iov.

Archpriest VLADIMIR IMSHENN

The Appointment of the New Father Superior to the Odessa Monastery of the Dormition

at the representation of Metropolitan Sergiy of Odessa and Kherson, His Holiness the Patriarch appointed Archimandrite Serafim Tikhonov Father Superior of the Odessa Patriarchal Monastery of the Dormition. On September 1977, Archimandrite Serafim arrived in Odessa to bear his obedience.

On October 1, the patriarchal ukase of the appointment of the new father superior was read out in the episcopal chambers in the presence of the Spiritual Council of the monastery. Metropolitan Sergiy and then Archimandrite Semyashko, on behalf of the Spiritual Council, warmly congratulated the new father superior in whose honour "Save, O Christ, our Lord..." was sung by all those present.

The moleben led by Metropolitan Sergiy, Holy Archimandrite of the Odessa Monastery of the Dormition, who was assisted by Archimandrite Serafim and members of the Spiritual Council, was held in the Dormition Church. It was attended by Archpriest Aleksandr

Kravchenko, Rector of the Odessa Theological Seminary, the monastery brethren, the members of the seminary administrative and teaching staff, and the students.

Before the moleben, Metropolitan Sergiy addressed warm words of greeting to Archimandrite Serafim noting in particular the spiritual bonds of long standing between the city of Odessa and the Holy Land (Archimandrite Porfiry Uspensky, later Bishop of Chigirin, the first rector of the Odessa Theological Seminary and father superior of the Odessa monastery, prominent orientalist, scholar, theologian and historian, was also the first head of the Russian Orthodox Mission in Jerusalem).

After the singing of the monastic form of "Many Years": "Save, O Christ, your honest servant Archimandrite Serafim—father superior of this cloister—now and for ever", Vladyka Sergiy presented the father superior with the archimandrite's crozier and wished



Metropolitan Sergiy of Odessa and Kherson with Archimandrite Serafim, new Father Superior of the Odessa Monastery of the Dormition (on His Eminence's right), and members of the Spiritual Council of the monastery, October 1, 1977

The Beginning of the Academic Year and the Blessing of the New Building of the Odessa Theological Seminar

On September 1, 1977, the Odessa Theological Seminary began its 1977/78 academic year and took in its new enrolment of future pastors of the Church of Christ.

Two two-storey buildings linked by a corridor on the second floor were ready for occupancy at the beginning of the academic year. In 1977, with the blessing of His Holiness Patriarch Pimen and under the direct guidance of Metropolitan Sergiy of Odessa and Kherson, the Odessa Theological Seminary's one-storey hostels were rebuilt and the second floors joined by a corridor added.

At Metropolitan Sergiy's invitation, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Archbishop Leontiy of Simferopol and the Crimea, Archbishop Ionafan of Kishinev and Moldavia, and Bishop Serafim of Alma-Ata and Kazakhstan came to Odessa on September 1, 1977, to participate in the blessing of the new buildings and the seminary's festivities to mark the beginning of the academic year.

The next morning, on Friday, September 2, 1977, at 7:30 a. m., all the seminary teachers and students according to

tradition joined in an akathistos in Odessa's Cathedral of the Dormition before the revered Kasperovskaya icon of the Mother of God, and, at midday said the Moleben for the Beginning of Studies in the Church of the Dormition in the monastery. The hierarchs led in both the akathistos and the moleben.

Before the moleben, Metropolitan Filaret delivered an exhortation addressed to the teachers, students and all those present in the church; he said that the students of the theological school were being called to the same ministry as Christ's disciples before them.

After the moleben, Metropolitan Filaret blessed all the teachers and the students, Metropolitan Sergiy asperse everyone with holy water, and the rector of the seminary, Archpriest Aleksandr Kravchenko, proffered the holy cross to be kissed.

Before the beginning of the moleben the assistant rector, Archpriest Boris Shishko, blessed the water in the Seminary Church of St. Nicholas.

"Many Years" was sung after the moleben.

The hierarchs, clerics, teachers and students then, preceded by icons and candles, walked in procession to the

him God's help in his labours for the benefit of the cloister.

Archimandrite Serafim expressed his heartfelt gratitude to His Eminence.

Outside the church all those present were photographed together. At the refectory entrance the superintendent dean, Hegumen Arseniy Goenko, presented the father superior with bread and salt and warmly welcomed him.

* * *

Archimandrite Serafim (secular name Dmitriy Zakharovich Tikhonov) was born on February 23, 1935, in the village of Grannoe, Penza Region. He finished the Railway Technical School of Ruzaevka in 1952.

In 1961, he graduated from the Sartov Theological Seminary and in 1963 the Leningrad Theological Academy with the degree of Candidate of Theology. On April 20, of that year, he took monastic vows. On May 21, he was ordained hierodeacon and on September 5, hieromonk. He finished the post-graduate course at the Moscow Theological Academy in 1968.

From 1968 to 1970 he was acting secretary to Archbishop Feodosiy (Pogodsky; † May 3, 1975) of Ivanovo. From November 1970 to June 1977, he was first the Secretary of the Russian Orthodox Mission in Jerusalem, then deputy head and, finally, head of the mission.

Hieromonk FILARET KARAGODIN



Metropolitans Filaret of Kiev and Galich (right) and Sergiy of Odessa and Kherson during the blessing of the new building of the Odessa Theological Seminary, September 2, 1977. Below: Hierarchs heading the solemn procession to the new building of the seminary



Assembly Hall in the new building singing the troparion to St. Andrew the Apostle-Called.

In the Assembly Hall the Office for the Blessing of the New Building was conducted by all the hierarchs.

Metropolitan Sergiy anointed the floors with holy oil, while Metropolitan Filaret aspersed the rooms on all floors with holy water. After the

blessing a solemn meeting dedicated to the beginning of the new academic year was held in the Assembly Hall.

After the rector had opened the meeting, Metropolitan Filaret delivered a speech in which he said amongst other things: "For all of us, the beginning of this academic year is especially joyful. With the blessing of His Holiness Patriarch Pimen and thanks to the selfless

In Commemoration of Composer Pavel Chesnokov

(1877-1944)

The 100th anniversary of the birth of the outstanding composer of ecclesiastical music, Pavel Grigorievich Chesnokov, was solemnly marked in the Church of the Transfiguration ("Skorbyashchenskaya") on Bolshaya Ordynka Street in Moscow.

On October 23, the 21st Sunday after Pentecost, the honorary rector of the church, Archbishop Kiprian Zernov, celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil. Nearly all the canticles sung by the choir under the direction of N. V. Matveyev were written by Pavel Chesnokov. "My Soul Doth Magnify the Lord" (soprano solo) was performed solemnly and radiantly by Lyudmila Shishkova. During Liturgy, Archdeacon Konstantin Egorov sang "The Ektene of Peace". Together with the other canticles, it was a great pleasure to hear Chesnokov's harmonizations of the "Cherubical Hymn" (of the old Simonov chant) and "The Lord's Prayer" (of the old South Slavonic chant).

After the Dismissal, Archbishop Kiprian delivered a sermon on the words of the Gospel read during Liturgy (The Parable of the Sower—Lk. 8. 5-15), and on the words of the Saviour's prayer as High Priest (Jn. 17. 1-18).

"In His prayer at the Last Supper," said Vladyka Kiprian, "our Lord Jesus Christ prayed for His disciples and, in

their person, for all those who take holy orders, i. e. those who have been given the duty of spreading the Word of God. It is very difficult to sow God's teachings in man's heart; a heart that is self-loving, entangled in passion and seemingly hidebound by indifference, and so the Holy Church gathers us together in magnificent churches for prayer, and helps us to withdraw from our daily cares and turn to God.

"The Fathers of the Seventh Ecumenical Council whom we are commemorating today anathematized the iconoclastic heresy and affirmed the veneration of holy icons, so that through them we might elevate our fallen reason and harden hearts to our Lord God, His Most Pure Mother, and to the saints depicted on the icons. However, it is not only holy icons that dispose us to prayer, for in church we also hear canticles that are in themselves prayers addressed to God in petition or thanksgiving, and this sacred music kindles our hearts with divine love.

"One of the most outstanding composers of holy canticles was God's servant, Pavel, for whom we prayed during Liturgy today. Let us pray again for our brothers and sisters, for the repose of his soul, and the Lord shall heed our prayers and bless both His composer and all of us."

Then the Vladyka led a panikhida. The choir sang Pavel Chesnokov's

effort of Metropolitan Sergiy we have acquired a new building which we have blessed today. We are glad and express gratitude to all those who worked to build this beautiful edifice.

"I would like to use this occasion to thank the Odessa Region representative of the Council for Religious Affairs of the Ukrainian SSR Council of Ministers personally and to express through him our gratitude to the municipal authorities for the understanding they have shown the Church.

"I would like to present as a blessing to the newly-erected building the icon of the Life-Giving Trinity as a sign of gratitude for your labours."

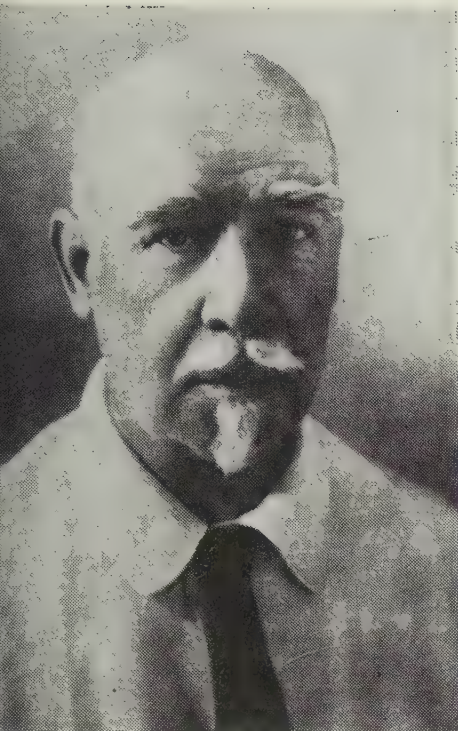
Metropolitan Sergiy then addressed those present.

"The new building," he said, "meets the needs of the seminary. Excellent conditions have been provided for the seminary's teaching and educational work."

The rector, Archpriest Aleksandr Kravchenko, also made a speech.

Metropolitan Sergiy asked Metropolitan Filaret to present the newly-enrolled students with copies of "The Orthodox Prayer Book" published by the Moscow Patriarchate.

Telegrams were sent to His Holiness Patriarch Pimen, to the members of the Holy Synod and to the former rector



nikhida No. 2", with its moving
sages that especially deeply and viv-
express faith in another, eternal
and the bliss of abiding in our
Jesus Christ.

* * *

n October 24, on the eve of the
h anniversary of the birth of Pavel
snokov, an evening dedicated to his
nory was held in the Moscow Theol-
cal Academy. N. V. Matveyev, a
rurer at the academy and director
ne precentors' class, delivered a pa-

ne Odessa Theological Seminary on
lf of the seminary.

etropolitan Sergiy also received a
gram from His Holiness. This read:
y the Lord help Your Eminence, the
or, the assistant rector, the teach-
and the students in their ecclesio-
logical activities in this new acade-
year. Patriarch Pimen."

elegrams were received from the
rman of the Education Committee,
opolitan Aleksiy of Tallinn and
nia, from other permanent mem-
of the Holy Synod—Metropolitan
dim of Leningrad and Novgorod,
iarchal Exarch to Western Europe,
opolitan Yuvenaliy of Krutitsy and

per on the composer's life and work.

P. G. Chesnokov was born into the
family of a precentor on October 12,
1877, in Ivanovskoe Village, Zvenigorod
Uezd, Moscow Gubernia. His father
was Grigoriy Petrovich Chesnokov
(who also worked in the Tsurikov tex-
tile mills) and his mother was Maria
Fyodorovna Chesnokova.

From the age of five Pavel began to
sing in his father's choir. The young
singer's outstanding musical ability
and splendid voice soon became appar-
ent. Two years later, at the age of se-
ven, he entered the Moscow Synodal
School for Church Singing, from which
he graduated with a gold medal in
1895. While still a pupil in the school's
upper classes, Pavel Chesnokov enthu-
siastically dedicated a great deal of
time to choral composition under the
guidance of the brilliant teacher and
musician, S. V. Smolensky (1848-1909).
His interest in composition brought
Chesnokov to S. I. Taneyev (1856-
1915), a noted professor of composition
and theory of music, with whom he
studied for four years. His teachers
also included V. S. Orlov (1856-1907),
S. N. Vasilenko (1872-1956), and
M. M. Ippolitov-Ivanov (1859-1935).
Among his later friends and working
associates were the noted Russian sing-
ers A. V. Nezhdanova, L. V. Sobinov,
D. A. Smirnov, and M. D. Mikhailov, all
of whom took pleasure in singing in
choirs under his direction.

In 1913, when already a noted compo-
ser and conductor, Chesnokov entered

Kolomna, Head of the Department of
External Church Relations—and also
from Archbishop Pitirim of Voloko-
lamsk, Head of the Publishing Depart-
ment, from the Moscow and Leningrad
theological schools and from their
Graces the former rectors of the Odessa
Theological Seminary.

The meeting finished with the sing-
ing of the prayer "It Is Meet".

A group photograph of the teachers
and students together with their hon-
oured guests was taken in the Assem-
bly Hall.

Studies began on the following day,
September 3.

Archpriest ALEKSANDR KRAVCHENKO

the Moscow Conservatoire which he finished with a silver medal in 1917, majoring in free composition. The whole of his activity—as a composer, conductor and teacher—took place in Moscow.

Chesnokov is today known as a composer throughout the world. He wrote many vocal works, primarily for a mixed choir without instrumental accompaniment: over 360 ecclesiastical works, and approximately 100 secular works. Apart from this, he wrote the opera "Heaven and Earth" (based on Byron), a number of romances, and made several adaptations of Russian folk songs. His most important works were in the field of ecclesiastical music, and he has made many new arrangements and harmonizations of old canticles.

Characteristic of his works are lofty religious inspiration, depth of feeling, profound reflectiveness and contemplativeness. Chesnokov is one of the best known and most popular among composers of ecclesiastical music. There is no Russian Orthodox choir that does not perform Chesnokov's resonant music with its clear declamation of the text and expressive musicality, its broad arrangements of religious melodies, and its predominantly national character. His arrangements of old religious chants are not just an ordinary harmonic accompaniment to the melody, but rather an artistic restoration enabling the listener to understand and feel all the beauty of the original.

All Chesnokov's ecclesiastical compositions vividly reflect not only the meaning of Orthodox liturgical canticles, but also their bright and joyful character, which determines the entire Orthodox service.

Some critics claim that Chesnokov's music contains a sentimental sweetness arising from certain conventional musical sequences and phrasing. Such objections are very superficial, in our opinion. If one studies the works more closely, and if they are vocally performed in a thoughtful and correct manner, the works that have been criticized are noble and expressive, filled with nuances that touch the spirit and move it to deep prayer.

Chesnokov's profound understanding of the meaning of his chorales is parti-

cularly reflected in his "Cherubical Hymns", in which he rejected the practice, established by D. S. Bortnyansky, of dividing the Cherubical Hymn into three parts. In accordance with the tradition, Chesnokov nearly always joined the two first parts—"We that in a figurative answer to the cherubim..." and "and we join with them in singing the thrice-repeatedly hymn to the Life-Giving Trinity"—and divided off only the third part "Let us lay aside all the cares of this life".

Chesnokov's understanding of the nature and expressive potential of the human voice had few equals, not only in Russian, but in world choral literature as well. He knew the "secret" of vocal and choral expressiveness. The noted choirmaster, G. A. Dmitriyev (1900-1953), said: "If one looks through the entire choral literature of the last century, one finds few examples of skilful handling of choral resonance equal to that of Chesnokov." Everything Chesnokov composed was imbued with the spirit of the Russian vocal tradition, yet bore marks of the composer's vivid and individual style.

"P. G. Chesnokov left us unique examples of lofty religious inspiration in his ecclesiastical music.... Without striving for any superficial effect, Chesnokov gave wings to the words of prayerful supplications and doxologies with the simplest melodies, resounding from the depths of a pure and perfect harmony. His music is alien to earthly passions, and earthly thought does not enter into the depth of his music—simple, yet severe fabric. This outstanding composer conceived of ecclesiastical music as wings for prayer, on which the soul could float up to the Throne of the Most High" (from the obituary of Pavel Chesnokov, *JMP*, 1944, 4—Russian edition).

By the early 20th century Russian church singing had attained a high artistic and professional level and was widely known and popular not only in our country but also abroad.

At this time a new, so-called Moscow trend took root in Russian church singing, and this trend was led by the Nodal Choir and the Synodal School of Church Singing.

Among the representatives of

end were the composers P. I. Chaikovsky (1840-1893), A. D. Kastalsky (1856-1926), S. V. Smolensky, A. T. Rechaginov (1864-1956), P. G. Chesnokov, Viktor Kalinnikov (1870-1927), S. V. Rakhmaninov (1873-1943), A. V. Nikolsky (1874-1943), and others. The St. Petersburg trend was represented by the composers of the Court Kapelle—D. S. Bortnyansky (1751-1825), A. F. Lvov (1798-1870), G. F. Lvovsky (1830-1894), M. A. Balakirev (1837-1910), N. A. Rimsky-Korsakov (1844-1908), A. A. Arkhangelsky (1846-1924), and others.

While the composers of the Moscow trend further developed the creative principles of their St. Petersburg colleagues, they also took a large step forward in creating their own, original, Russian ecclesiastical music. Their work contains no traces of forms imitated and inherited from Western counterpoint, but instead bears traits of exposition typical of old religious chants and folk songs. Moreover, their music makes much use of the parallel octaves and parallel quintes, a purely Russian musical device, very pleasing to the ear, that are rejected by Western harmony. Choral unisons and polyphony were used in equal measure. Earlier religious "concertos" with their "proportions" were replaced by Psalms in free musical form, dependent only on the text. It is particularly important that the musical phrasing entirely reflects the liturgical text.

Pavel Chesnokov was an outstanding representative of the Moscow school of religious composition.

Among his best musical works are: "Bless the Lord, O My Soul", Greek chant (for All-Night Vigil, from Psalm 104); "Blessed Is the Man" (bass solo); "O Joyful Light", Kiev chant; "Lord, Now Lettest Thou...", Znamenny chant; "Praise the Name of the Lord", Znamenny chant; "My Soul Doth Magnify the Lord" (soprano solo); "The Great Doxology", Znamenny chant; "Bless the Lord, O My Soul" (at Liturgy, from Psalm 103); "Cherubical Hymn" (plain chant); "A Mercy of Peace" (at St. Basil's Liturgy); "The Father of God" (religious concerto); "The Great Ektene of Peace" (deacon's solo); "Save Thy People, O Lord"

(deacon's solo); "God Is with Us" (tenor solo); "Let My Prayer Be Set Forth" (mezzo-soprano solo); "The Good Thief" (tenor solo); "The Hours of Holy Easter"; "The Angels Cried"; "Arise, O Lord"; "Liturgy No. 2"; and "Panikhida No. 2".

Pavel Chesnokov was also well known as a precentor. From the end of the last century he was precentor in the Church of Sts. Cosmas and Damian the Silverless in what was formerly Skobelevskaya Square; from 1901 to 1904 he was assistant precentor of the Synodal Choir; then precentor in the Church of the Holy Trinity on Pokrovskaya Street ("na Gryazyakh"), and later (until 1928) precentor in the Church of St. Basil of Caesarea (the Great) on Tverskaya-Yamskaya Street.

In addition, Chesnokov also taught church singing in the gymnasias and other educational institutions. In 1920, he was invited to be a professor at the Moscow Conservatoire, where he taught till the end of his life. At the conservatoire, Chesnokov taught the choirmasters' class, which he founded, the choral class, and classes in specialized conducting, and solfeggio. At this time he worked a great deal as a professional conductor. Along with the church choir, he conducted the Moscow State Academic Kapelle, was then choirmaster at the Bolshoi Theatre, and headed the kapelle of the Moscow Philharmonic.

Chesnokov was an exceptionally talented conductor of kapelles, where his unusual abilities were particularly well revealed.

The noted conductor of the Synodal Choir and later professor at the Moscow Conservatoire, N. M. Danilin (1878-1945), said that in conducting a choir Chesnokov had no equal. And in fact, a choir conducted by Chesnokov was extraordinarily harmonious and pure.

Chesnokov's book *The Choir and Its Direction* was published in Moscow in 1940. This study can be placed among the most fruitful works for the younger generation of choirmasters. Chesnokov's book is an encyclopaedia of its type dealing with choral work and it is indisputably the best work in this field.

P. G. Chesnokov died in Moscow at 8 a. m. on March 14, 1944. The funeral service was held in the Church of the Resurrection (*Voskresenie Sloveshche*) on Nezhdanova Street (formerly Bryusovsky Lane) by the rector, Archpriest Nikolai Bazhanov. The choir sang under the direction of precentor K. Anosov. The composer is buried in Moscow's Vagankovskoe Cemetery.

* * *

After the paper was delivered recordings of the composers' works were played. Several of his adaptations of Russian folksongs were included, but the major focus was on Chesnokov's ecclesiastical music.

"God Is with Us". This is a joyful, solemn choral work written in the traditional psalmic form: the choir sings the first verse "God is with us: take heed, people, and repent, for God is with us", then the cantor reads verses, and the choir sings only the second part of the verse "for God is with us". While traditional in his approach, Chesnokov developed the cantor's psalmody (recitative) into a melody reflecting the content of each verse and having a definite musical form. The choral refrain also varies accordingly.

"O Joyful Light" (Kiev chant). In accordance with the text the first part of this canticle is piano. The melody unfolds in the lower register: the soprano and alto parts are sung in unison against a bass background sung in quinte. The second part beginning with the words "For meet is it that..." is resonant and vivid, with a wide vocal range and in a fairly high register.

"Lord, Now Lettest Thou...". This canticle makes use of a genuine Znamenny chant melody. The work is made up of two parts. The first part is performed by the male voices in the choir in alternating rhythm. The female voices begin the second part with the words "A light to the revelation of the Gentiles...". The first part is tranquil and seems to stress expectation of something impending. The second part, in contrast to the first, is energetic and forte. Here the composer made use of the nature of female voices, which are light and clear, and thus stresses the accep-

tance of the True Light, awaited by the peoples.

"Praise Ye the Name of the Lord" (Znamenny chant). The altos and basses sing the melody in the Znamenny chant "Praise ye the Name of the Lord" loudly and in unison and, as if from the depths of the ages, the Old Testament "Alleluia" (from the Hebrew, *halleluyah*—"praise ye Jehovah") quietly resounds. Then the choir urges: "Praise Him, O ye servants of the Lord" and again the "Alleluia" is quietly heard in response, and dies away. "Blessed be the Lord out of Zion" is sung in a rapid tone by the altos and basses, and in response comes the quiet, yet joyful "Alleluia". Symbolizing mankind, the entire choir sings twice: "O give thanks unto the Lord; for He is good: for His mercy endureth for ever" and "O give thanks unto the God of Heaven: for His mercy endureth for ever." Immediately after the earthly choir the "Alleluia" rings out and dies away.

"Bless the Lord, O My Soul" (Psalm 103). An original work from "Liturgy, No. 1". The composer wrote this canticle in a light, mobile tempo.

"Let My Prayer Be Set Forth" (mezzo-soprano solo). This canticle is sung to the accompaniment of a male choir. The melody is original, emphasizing the significance and role of this moving piece in the Liturgy.

"The Good Thief" (exapostilarion on Good Friday). This work is written for male choir with a tenor solo. The melody is close to the old melody. The harmonization is strict, in accordance with the text's content. The solo part is melodiously simple and expressive. The basic tonality is D minor, but the final words "and save us" are in D major.

"My Soul Doth Magnify the Lord" (soprano solo). This work is written in the bright tonality of A major, and it is solemn and joyful. Chesnokov wrote it for A. V. Nezhdanova, and the original manuscript bears this dedication.

"Before the Dawn" (Hypakoe *).

* Hypakoe—Sunday canticle in each of eight tones which speaks of how the Angels, then the Myrrhophores and the Apostles spread the tidings of Christ's Resurrection to the whole world. It is from the Greek, meaning "attention", "hearing", "by ear" (as a manner of performing)—Ed.

chap. 4). This canticle is from the Paschal Canon and the Order of Hours for Holy Easter. The text belongs to St. John of Damascus, an hymnologist and compiler of the texts of numerous canticles. It begins in E flat major with the soft resonance of female voices, against which the tenors lightly draw a picture of early morning and the myrrhophores hurrying towards the Teacher's Sepulchre where they find the stone rolled away from the sepulchre. The sopranos lightly sing (in C major) the Angel's first tidings: "Why seek ye for a man with the dead? Behold the grave wrappings; make haste and depart to the world..." Then comes the climax, which contains the work's fundamental idea—"...that the Lord is risen, and hath caused death to die". The composer resorts to the vivid harmonic device of a sudden contrast between C major and E major which immediately brightens up the general colouring of the work. This marvellous canticle ends with the life-affirming thought of the Resurrection of the Saviour of mankind in the light, bright tonality of E major.

"Eternal Memory" (from "Panikhida No. 2"). The altos, second tenors, and basses begin the "Eternal Memory", so familiar to all of us, in C minor. Then the melody develops, gaining depth musically, and moves into major, then growing dynamically into forte. By this device the composer seemingly stresses the human soul's immortality, and therefore the first sounds in the music, depicting natural human sorrow, develop into a brighter tonality symbolizing eternal life in hope for the mercy of the Lord, Who has saved mankind. This canticle ends with a gradual dying away of sound expressing the transition to eternity. The music is not sorrowful or hopeless in character, but filled with Christian humility and submission to God's will, and faith in a general resurrection in our Lord and Saviour.

At the end of the evening all those present sang the customary "Eternal Memory" to the composer.

NIKOLAI V. MATVEYEV



Interior of the Orthodox Church of St. Nicholas in Amsterdam

See p. 24

Diocese of The Hague

May 1978 will mark the fourth anniversary of the Orthodox Church of St. Nicholas which was established in the right-hand, southern wing of the big Roman Catholic church also dedicated to St. Nicholas of Myra in Lycia (who is the patron saint of the city); it is situated in the centre of Amsterdam. Our parish belongs to the diocese administered by Bishop Jacob of The Hague and the Netherlands but for practical purposes it exists together with the parish of the Serbian Patriarchal Orthodox Church (Father Janko Stanić).

In the Russian parish, ministered by a Dutch priest, Father Stephen Bakker, there are laymen who are very active in ecclesiastical life and who are endeavouring to find the best expression to the Russian Orthodox Tradition. The icons in the church have been painted by Anthony Dupau, subdeacon of the parish, who diligently studied the remarkable Russian icon-painting. All the services are conducted in Church Slavonic. The choir is made up partly of Dutch students studying Russian.

Beside the Orthodox the church is frequented by the believers of other confessions who want to know more about Orthodoxy, and in order to help them understand better our services, the tremendous work of translating the principal services and theological literature into Dutch has been undertaken; at present the translations already made under Bishop Jacob's guidance are being used.

Our parish is a member of the Ecumenical Council of Churches in Amsterdam. The inauguration of our church in 1974 was televised and the Christmas Eve service in January 1977 was broadcast in the Netherlands.

In the summer of 1975 the deacon of our parish, Alexis Voogd, received an invitation to get first-hand knowledge of church life in Russia. He spent a month in the Odessa Monastery of the Dormition advancing himself in liturgical practice. Our parish is grateful to the Supreme Church Authority for thus strengthening our links with the Mother Church. May the Lord bless such contacts in the future as well!

From the depths of our hearts we hope that our brothers in Russia will pray to the Lord to bless our labours in the Netherlands. On our part we pray fervently at each service for the welfare of all believers in Russia.

Deacon Alexis Voogd

Diocese of Krasnodar

In 1977, Archbishop Aleksiy of Krasnodar and the Kuban conducted divine services as usual in the episcopal Cathedral of St. Catherine in Krasnodar and in other parishes of the diocese.

On January 8, the second day of Christmas, the Synaxis of the Holy Theotokos, and on Easter Monday, April 11, His Grace celebrated Divine Liturgy in the Church of St. George in Krasnodar.

On the eve of the Feast of St. George the Victorious, Vladyka Aleksiy officiated at All-Night Vigil and on the next day (May 6), at Divine Liturgy in the above church.

On May 15, the 6th Sunday after Easter, of the Blind Man, the Vladyka celebrated Divine Liturgy in the Dormition Church in Tikhoretsk after officiating on the eve at All-Night Vigil.

On May 21, Archbishop Aleksiy conducted All-Night Vigil and on the next day, the 7th Sunday after Easter, the Feast of the Translation of St. Nicholas' Relics, celebrated Divine Liturgy in the Prayerhouse of St. Nicholas in the town of Eisk.

On June 5, the 1st Sunday after Pentecost, of All Saints, His Grace celebrated Divine Liturgy (and on the eve conducted All-Night Vigil) in the Prayerhouse of the Exaltation of the Holy Cross, in the town of Tuapse.

From June 10 to July 6, His Beatitude Pope and Patriarch Nicholas VI of Alexandria stayed in Sochi for rest and medical treatment. His Beatitude assisted by his companions and Archbishop Aleksiy conducted All-Night Vigil on July 2 and concelebrated Divine Liturgy with them on July 3, the 5th Sunday after Pentecost, in the Cathedral of St. Michael the Archangel in Sochi.

On September 3, the eve of the 14th Sunday after Pentecost, His Grace Archbishop Aleksiy officiated at All-Night Vigil in the Prayerhouse of the Dormition in the stanitsa of Pavlovskaya; on the feast day he consecrated the new altar in this House of God and celebrated Divine Liturgy there.

On September 20, the eve of the patronal feast of the church in the settlement of Lazarevskoe, Vladyka Aleksiy conducted All-Night Vigil and the next day, the Feast of the Nativity of the Blessed Virgin, celebrated Divine Liturgy in the above church. The Liturgy was followed by a festal procession round the church.



His Holiness Patriarch Pimen listening to the greetings addressed to him by Metropolitan Yuvenaliy of Moscow and Kolomna on January 8, 1878, in the Patriarchal Cathedral of the Epiphany. See p. 9.

Patriarch Pimen with the members of the Roman Catholic Church delegation led by Archbishop Jérôme of Paris whom he received in audience on November 22, 1977. See p. 5





The 12th Local Council of the Georgian Orthodox Church, which elected Metropolitan Iliya Catholicos Patriarch of All Georgia was held in the Sion Cathedral on December 23, 1977, in Tbilisi and was attended by the delegation from the Russian Orthodox Church led by Patriarch Pimen. Above: The Local Council presidium; below: Metropolitan Iliya of Sukhumi and Abkhazia, Locum Tenens of the Patriarchal Throne addressing the assembly





Archbishop Aleksiy of Krasnodar and the Kuban with the representatives of the clergy and laity before the memorial erected in Novosibirsk to those who had perished in the Great Patriotic War, September 25, 1977

On September 24, the Vladyka conducted All-Night Vigil and on the 25th (the 17th Sunday after Pentecost), Divine Liturgy in the Dormition Church in Novorossiisk. After the Liturgy, His Grace accompanied by Archimandrite Viktor, Archpriest P. Gudz, Protodeacon A. Baidetsky and Deacon L. Tanashkin visited the Novorossiisk Memorial and laid a wreath at the grave of the city's defenders.

On the eve of the Feast of the Protecting Veil, the Vladyka officiated at All-Night Vigil in the Cathedral of the Protecting Veil in the town of Kropotkin. On the feast day itself, October 14, after the ceremonial welcome and the address delivered by the rector, Archpriest P. Kletovchenko, His Grace celebrated Divine Liturgy which was followed by a festal procession round the cathedral. Then the Akathistos to the Mother of God was read.

On October 22, the Vladyka conducted All-Night Vigil and the next day (the 21st Sunday after Pentecost) consecrated the altar in the Prayerhouse of St. Nicholas in Eisk and celebrated Divine Liturgy there.

On November 27, the 26th Sunday after Pentecost, His Grace consecrated the altar in the prayerhouse in the stanitsa of Vyselki and celebrated Divine Liturgy there.

Diocese of Novosibirsk

On October 22 and 23, 1977, the 10th anniversary of Archbishop Gedeon's episcopal consecration was marked with a solemn service in the Cathedral of Sts. Peter and Paul in the old Siberian town of Tomsk. Superintendent deans of all the Church districts and areas constituting the Novosibirsk Diocese and rectors of many parishes came to Tomsk to congratulate their archpastor on the occasion.

On Saturday, October 22, His Grace was welcomed by representatives of the clergy far beyond the city limits. Since it was impossible on that day to travel by air because of poor weather conditions Archbishop Gedeon covered the long distance to Tomsk in his automobile.

Before the All-Night Vigil commenced Hegumen Roman, the Superintendent Dean of the Tomsk Church District and Dean of Sts. Peter and Paul Cathedral, greeted the archbishop warmly. At All-Night Vigil His Grace was assisted by all the members of the clergy who had arrived for the feast. Vladyka Gedeon anointed the worshippers with holy oil.

In the morning of October 23, the 21st Sunday after Pentecost, all the members of the clergy met their archpastor with due solemnity.

Hegumen Aleksandr Chernavtsev and Hegumen Antoniyy Moskalenko accompanied Vlydyka Gedeon to the cathedral. The big choir was conducted at Divine Liturgy, as at All-Night Vigil on the eve, by K. I. Pavlyuchik, the precentor of the cathedral church.

The beauty of the service was enhanced by the prayerful and melodious singing of the choir and the harmonious and fervent rendition by the officiants of canticles at the Vigil service and Liturgy.

At the Lesser Entrance, His Grace bestowed a pectoral cross (a patriarchal award) on Father Karp Gremyakin, Rector of the Church of St. Michael the Archangel in the village of Novoberezhovka, Krasnoyarsk Territory.

After the Gospel reading, Archpriest Nikolai Burdin, Rector of St. Nicholas Church in Belovo, Kemerovo Region, preached on the sublimity of episcopal ministry.

During Liturgy, Archbishop Gedeon ordained Deacon Ioann Tsurkalo presbyter, and Vladimir Melnichuk—deacon. After the service, Archpriest Aleksandr Pivovarov, secretary to His Grace, read the address Archimandrite Gedeon had delivered ten years ago when he was nominated Bishop of Smolensk (*JMP*, 1967, No. 12—Russian edition).

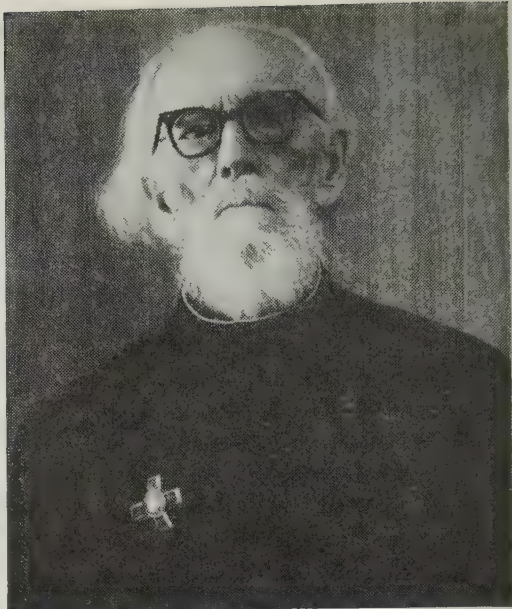
Then a thanksgiving moleben was held and "Many Years" sung.

Archpriest Nikolai Voitovich, Superintendent Dean of the Churches of the Altai Territory and Dean of the Protecting Veil Cathedral in Barnaul, greeted His Grace on behalf of the Novosibirsk clergy. It was noted that in the five and a half years under Archbishop Gedeon the diocese had constantly improved in all spheres of church life.

His Grace was congratulated by Archimandrite Nifont Glazov, Superintendent Dean of the Churches of the Krasnoyarsk Territory, on behalf of his district; Archpriest Dimitriy Budko, Superintendent Dean of the Novosibirsk Church District and dean of the cathedral church, on behalf of the cathedral's clergy and parishioners; Hegumen Antoniyy, Rector of the Holy Trinity Church in Tomsk, on behalf of the monks serving in the diocese.

In his reply, Archbishop Gedeon cordially thanked all the members of the clergy who had arrived in Tomsk for his anniversary celebrations, the choristers and the congregation. Then His Grace delivered a short sermon on the necessity of unswervingly submitting to the will of God, on pastoral ministry and prayer, and on the life of peace and prosperity for all people on earth.

* * *



Protodeacon Simeon Evdokimov

The life of Protodeacon Simeon Evdokimov has been long and not an easy one. The oldest deacon of the diocese he was 85 on April 2, 1977, Lazarus Saturday, the eve of Palm Sunday. He has served as deacon since 1916. Possessing a fine voice and good diction, he sings at divine services with profound prayerful emotion. Known to be a man of cordiality, simple-heartedness, Christian humility and kindness, Protodeacon Simeon enjoys the love and respect of his colleagues and parishioners.

The greater part of his service has passed in the cathedral church. Today he is a deacon of St. Nicholas Church in Novosibirsk (former village of Novo-Lugovoye).

On his birthday, Protodeacon Simeon Evdokimov made his confession in the cathedral to Archpriest Ioann Kolodiy, the diocesan confessor. His Grace Gedeon, who attended the Divine Liturgy in the cathedral, congratulated the protodeacon and presented him with a holy prosphora and an Episcopal Certificate of Honour.

On Palm Sunday, the Entry of Our Lord into Jerusalem, the Rector of St. Nicholas Church congratulated, after the Liturgy, his protodeacon on his birthday and wished him God's abundant mercy.

For his many-years service in the Holy Church, Protodeacon Simeon Evdokimov has been awarded a kamelaukion and the Order of St. Vladimir, 3rd Class.



For Cheese-Fare and Forgiveness Sunday

For if ye forgive men their trespasses, your heavenly Father will also forgive you (Mt. 6. 14).

Brothers and sisters, in the Gospel read on the last Sunday before Lent Holy Church reminds us all of the great and salutary behest of Christ that we be reconciled with our neighbour and repent before God.

Each of us knows from his own experience and accepts humbly, together with St. James, that *in many things we offend all* (Jas. 3. 2).

We all offend God, break His holy commandments, and it often happens in our lives that we make these salutary commandments, *ordained to life* (Rom. 7. 10), for the path of our salvation from earth to Heaven, a reason for sin and transgression against God's commandments.

Our first parents, Adam and Eve, once found in God's commandment not to eat of *the tree of knowledge of good and evil*, a cause to heed the devil's temptation; they broke this commandment and, since they did not repent sincerely before God, they were driven out of the beautiful Garden of Eden (Gen. 2. 17; 3. 6. 23).

What do we see in the lives of men on earth and in our own lives? Just like our first parents, we all reach out fearlessly to *the tree of knowledge of good and evil* forbidden to us by God, that is to say, to sin, thereby breaking Christ's salutary commandments. And through our sins we become, just like our first parents, the adversaries of God's commandments, unworthy of the heavenly paradise. Only God's mercy can turn us back again from the way of sin onto the way of salutary faith and virtue. However, our return to the way of salvation can only come about through our sincere and heartfelt repentance before God. For this reason the first behest made by Christ our Saviour was on penitence: *repent ye, and believe*

the Gospel (Mk. 1. 15). Repenting sincerely for our sins before God, we must strive with all our will always to act in the future according to the commandments of the Gospel of Christ.

Brothers and sisters, just as we often sin against God, so we often sin against other people—our neighbours. Love for one's neighbour is the second commandment of God. The Lord saw fit to link these two commandments—love of God and love of our neighbour—so closely that breaking one of them makes a man break the other as well.

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? (I Jn. 4. 20).

Without love of our neighbour we can never love God and live a salutary life, pleasing unto God on earth. *And this commandment have we from him, that he who loveth God love his brother also (I Jn. 4. 21).*

Before Lent, brothers and sisters, the Holy Orthodox Church behests us to restore peaceful relations with those of our neighbours whom we have offended or saddened in any way, in thought, word or deed. Christian humility demands that we make our peace not only with those whom we have offended, but also with those who have offended us in any way, and forgive them. And only through reconciliation with our neighbour and forgiving him when he has offended or saddened us can we with clear conscience fast successfully, praying and sincerely repenting before God, throughout the holy days of Lent. And only through completely forgiving others can we, according to Christ's commandment, expect in faith the forgiveness of our sins. *For if ye forgive men*, says the Lord, *their trespass-*

es, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses (Mt. 6. 14-15).

Let us forgive, dear brothers and sisters, all the sorrow that others have caused us; let us put out of our minds all thought of who was right and who was wrong in any quarrel or offence, and forget it completely. Let us sincerely and wholeheartedly forgive, one another our sins and in peace with our neighbour search the inner recesses of our souls to wash clean our hearts with tears of repentance before God.

Having made our peace with our neighbour and wept sincerely for our sins before God, through sincere repentance we will become worthy to partake, without condemnation, of the salutary and Holy Gifts of Christ—His Most Pure Body and Blood.

And on the day of the Last Judgement, may we all be found worthy, brothers and sisters, to hear from our God and Saviour the joyful words: "Your Heavenly Father forgives you your sins!" Amen.

Father IOANN SOROKIN

For Lent

Have mercy upon me, O God, according to thy lovingkindness (Ps. 51. 1).



Brothers and sisters, that human heart which has not been strengthened in good is easily infected by sin. Sometimes our fickle will, powerless against the onslaught of temptations, lays bare our weak and brittle heart, and delivers it up to the ravages of passion and vice. We know that sin is a fruit sweet to the eye but bitter to the taste, because we have already been poisoned by it; but although we know all this, we still fall anew to temptations. We know, for instance, that to censure others is slyly to fling a stone at one's brother. We know it but we seek anew this stone, because we do not love men, and firmly embedded in the filth of our own vices, we both openly and secretly insult and offend others. Each of us when falling into sin has experienced all the bitter-

ness of being deceived by the sweetness of the seductive fruit. How heavy the heart when we lose our peace through sinning! But it would be incomparably heavier if sin robbed or destroyed for ever in us the joy of Christian life which through God's lovingkindness still glows in the depths of our soul.

Our merciful Lord has given man a means of curing all these ills—the Sacrament of Penance. There is no sin which this Sacrament cannot sever. There is no human, earthly means to heal or soothe a bleeding wound in the soul, because a spiritual ailment has to be treated by a spiritual remedy. Penance is the treatment without which the ailing soul dies, perishes for ever. It is the power which raises every sinner, however far he has fallen. Repentance transforms the sinner into a man of righteousness, and makes one who is dead in spirit an heir to eternal life. The greatest example of this is the repentance of St. Mary of Egypt, who is commemorated on the fifth Sunday of Lent. Her sinful soul was cleansed by the grace-filled power of repentance, and the image of God which she had darkened was made visible. The grace of God, which had refused to let the great sinner into the church because she was unclean, subsequently raised her, when she became a hermit, up off the ground as she prayed as though on invisible angelic wings, witnessed by the only person who met the saint beyond the Jordan: the Abba Zosimus.

A sinner who does not repent is his own tormentor. His conscience carries a double torment, firstly from the fact of his crime, and secondly because he carries within himself the poison of his lawlessness since he has not made the decision to tear out the sin. There is no escaping the accusing voice of our conscience. It is a relentless judge, a chastising force from whose power nothing will deliver us either on this earth or after death. Adam's firstborn son, Cain, who struck down the pious Abel, his own brother, from fierce envy, was tormented by this conscience and found no peace; his heart hardened and he did not know where to run and hide from the earth which had drunk in Abel's blood and Heaven which was

Meeting of the CPC Working Committee

Arnoldshain, West Germany, November 8-11, 1977

COMMUNIQUE

"The main question is: what purposes does our economy really serve?" said Prof. Dr. Walter Kreck from Bonn in his key address at the meeting of the Working Committee of the Christian Peace Conference that was held in Arnoldshain Evangelical Academy near Frankfurt, FRG, on November 8-11, 1977.

"The real purpose of the economy is not a matter of indifference to us; whether it serves the self-promoting dynamics of capitalism itself striving for self-enlargement and the obtention of maximum profit as its primary aim, thus reducing labour to a subordinate role—to the role of means of achieving his goal; or whether it serves mankind itself, not reducing it to the status of mere consumer." Prof. Kreck then led the meeting to analyze critically the wide range of activities carried out by the CPC since the last meeting of its Working Committee in Kenya in April 1977.

In his thorough analysis of the world situation the General Secretary of the

the eternal witness of his crime. How terrible is the fate of the unrepentant sinner! Holy Church in her desire to protect us from eternal damnation, calls us all to repent constantly, especially during the Quadragesima.

Let us confess, brothers and sisters, the true extent of our sins. Let us bare the burning wounds of our souls to the Heavenly Physician and Saviour. In sincere repentance, in humility and prayer, let us beg God for His forgiveness for the sins we have committed. Let us hurry to repent of them, because time does not stand still and is most precious. And may God be merciful to us in His lovingkindness. Amen.

Archpriest VADIM SMIRNOV

CPC, Bishop Dr. Karoly Toth (recently consecrated Bishop of the Reformed Church in Hungary), directed the meeting's attention to the possible fact that violations of human rights by some countries' leaders may be regarded as a new type of ethical imperialism or a function for the legalization of the arms race. He also pointed out that priority should be given to basic human rights in many countries, that every person should be provided with at least 800 calories' worth of food a day—a basic right which has not yet been implemented.

The general secretary also pointed out that a certain renewal of efforts allegedly aimed at strengthening a United Europe on the basis of Christianity in reality served as a cover for an anti-Communist drive and for promoting the worldwide rule of imperialism. Since the date of the meeting coincided with that of the 60th anniversary of the Great October Socialist Revolution of 1917, Bishop Toth drew attention to the necessity for the Christian Churches to give up their former negative attitudes and to make a more honest analysis of what this event meant for the history of mankind. A meeting with Marxism should lead Christians to a new evaluation of what the Gospel teaches about the Kingdom of God as a historical reality, about sin as a corporative and social phenomenon, and about the boundary as passing not between believers and non-believers but rather between those who violate true Christian ethical norms and those striving to raise these norms to a higher level.

Bishop Toth also underlined the necessity of providing the maximum possible help to the United Nations "which, despite some of its weaknesses and mistakes, performs a very promising and progressive role" as a forum for settling international disagreements through negotiations; as an agency dealing with

global problems such as hunger, public health, environmental protection and the arms race; and also as a fraternity of countries striving to achieve international justice. He also spoke of the need for cooperation among all the world religions in a joint programme for world peace and security.

In this respect the CPC Working Committee gave due honour to the laudable initiative taken by the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations held in June 1977 in Moscow and to its remarkable achievements in promoting inter-religious cooperation for peace.

The Working Committee devoted considerable attention to the preparations for the 5th All-Christian Peace Congress in Prague, Czechoslovakia, due to take place from June 22 to 27, 1978, to coincide with the 20th anniversary of the CPC movement. The congress's main theme will be "God's Call to Solidarity" and the biblical motto *... to guide our feet into the way of peace* (Lk. 1. 79).

The Working Committee heard reports on the activities of its commissions and subcommissions—the Theological Commission, the International Secretariat, commissions on women, on antiracism, on disarmament, on the UN, on the Middle East, and so on, as well as reports on the CPC's participation in the work of other religious and secular organizations and movements.

In its Declaration on Southern Africa, the Working Committee denounced the development of nuclear weapons in South Africa and called upon all countries including the FRG to refrain from helping South Africa with fuel and in developing its own nuclear technology; the committee said that the UN embargo on weapons supplies for South Africa was "a move that came too late and was too insignificant" and called upon the UN to search for more effective measures such as, for example, sanction on oil. The Working Committee denounced the continuing unlawful occupation of Namibia by South Africa and called for the holding of free elections in Namibia under the supervision and control of the UN on the principle of "one man—one vote" as a move towards Namibia's eventual independence, the withdrawal

of all South African occupation troops and unlawful administrative bodies, and also the liberation of all political prisoners.

The Working Committee declared its support of the popular struggle for the independence of Zimbabwe under the leadership of the Patriotic Front, the body recognized by the OAU. The committee also called upon all UN agencies and the organization's member-states to provide economic and material help to the front-line and border states supporting the liberation struggle in South Africa, Namibia and Zimbabwe. The Churches were requested to inform their members about the situation, to increase their aid to those struggling for freedom, and to withdraw their investments from firms based in or trading with these three countries. The committee also denounced the massacre of young people in Soweto and the murder of Stephen Biko, a leader of the civil rights struggle.

The Working Committee pointed out that any war in the Middle East might easily turn into a nuclear war and in its Declaration on the Middle East called for a settlement that would provide for the existence and security of all the states in that region, including Israel, and also for the lawful rights of the Palestinians, including their right to form a state of their own and to participate freely in the negotiations at the Geneva Conference. Such a settlement would provide a solid, all-round solution to all the aspects of the Arab-Israeli conflict and would clear a way to the peaceful coexistence of all the countries in that region. Jerusalem, a holy city for Jews, Christians and Moslems alike, should be given an administrative body that would take care of all the believers' interests. The CPC denounced all changes conflicting with these interests.

On the Cyprus question, the Working Committee re-affirmed the CPC appeal to both communities to strive for a peaceful settlement of the conflict on the basis of justice and respect for human rights and thus end suffering there.

On the matter of detente and European security, the Working Committee welcomed the efforts of the Belgrade meeting which is striving to implement all the provisions of Helsinki's Final Act

and called upon all concerned not to use parts of the Final Act as political levers to re-start the "cold war" but to publicize all its Ten Principles as the basis for a new international ethos of cooperation and coexistence in the interests of all mankind. The cessation of the arms race and the struggle to eradicate illiteracy, injustice and poverty are an important aspect of the campaign for human rights which include the right to work and to human dignity.

On the matter of the neutron bomb, the new threat to mankind's peace and prosperity, the Working Committee said that it would persistently work to promote unceasing protests against it. The ethics of war, as laid down in the conventions of Geneva and The Hague, demand the preservation of human life. Destruction should be limited to the material potential of enemies. This new demonic and inhuman weapon directly contradicts this, because it is meant to destroy men who are made in God's image and after His likeness and to preserve the material values that man has created. The neutron bomb furthermore reduces the difference between nuclear and conventional weapons, thus making nuclear war possible. The Working Committee appealed to all human beings to unite in the struggle to ban the manufacture, testing and storing of this hideous threat to life and humanity.

The Working Committee heard and approved the plans for holding the African Christian Peace Conference, the first of its kind, in Sierra Leone, West Africa, from December 14 to 30, 1977. In connection with this matter, the Working Committee heard reports on the conflict on the Horn of Africa where military engagements between Somalia and Ethiopia are causing the death of many innocent people and leading to unlawful territorial seizures. The committee expressed the hope that the sides would soon move to negotiate a settlement and restore just peace in the region.

The reports from Latin America showed that reactionary violence and repressions had reached a new stage of intensity there. Christians were dying as martyrs in the struggle against oppression. The fate of our brother, Prof. Mauricio Lopez, Rector of the Univer-

sity in Mendoza, remained unknown despite several enquiries put to Argentina's government. The Working Committee prayed for the life of Prof. Lopez, for Prof. Hiber Conteris who was tortured and imprisoned, and for all those suffering under Latin America's oppressive regimes.

In Asia, governments are continuing to be overthrown and the liberation struggle of these countries' peoples to be undermined as a result of external manipulations. Those who caused the unprecedented atrocities in Vietnam by means of an unlawful war and ruined the country's climate through the use of chemical weapons, were now refusing to compensate for the material damage done to the people of this heroic country.

In its appeal to the fraternal Non-Governmental Organizations accredited to the UN, the Working Committee suggested that they take joint steps to bring about disarmament and the cessation of the arms race at the coming 8th Special Session of the UN General Assembly on Disarmament and to work for the prohibition of conventional and nuclear weapons, for a moratorium on all kinds of nuclear tests and for the adoption of a resolution prohibiting the development of new strategic nuclear weapons.

The committee sent a message of good wishes to its ailing president, Metropolitan Nikodim of Leningrad and Novgorod, and another to the deputy secretary, the Rev. Christie Rosa of Sri Lanka, now recovering from a serious operation.

The Working Committee expressed its gratitude to all the official Church leaders and others who had helped organize the committee's meeting in the FRG.

Immediately after the session of the Working Committee, a meeting was held between West Germany's leading churchmen and the CPC Presidium, made up of Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine (USSR), Bishop Dr. Tibor Bartha (Hungary), Dr. Herbert Mochalski (FRG), Prof. Sergio Arce-Martinez (Cuba), Dr. Heinrich Hellstern (Switzerland), Mr. Abraham Thampy (India) and Bishop General Dr. Jan Michalko (Czechoslovakia).

At the invitation of CPC President, Metropolitan Dr. Nikodim, the next meeting of the Working Committee will be held in Moscow from April 3 to 6, 1978.

CPC Declaration on Southern Africa

The CPC recognizes the urgency of the current situation in Southern Africa in view of the latest wave of repression in South Africa and the death of Steve Biko, the civil rights leader; the uncertainty over the implementation of the Anglo-American initiative for a peaceful settlement in Zimbabwe, and the need for acceptance by South Africa of SWAPO as the only legitimate representative of the Namibian people.

In this connection the CPC affirms the following:

(1) The CPC condemns the development by the SAR of nuclear weapons, and calls upon all nations, especially West Germany, to cease assisting the SAR with the development of nuclear technology.

(2) The CPC welcomes the mandatory UN arms embargo against the SAR, but believes this is "too little and too late". The CPC calls upon the UN to consider urgently more effective measures, such as imposition of oil sanctions upon the SAR.

(3) The CPC condemns the continuing occupation by the SAR of Namibia and supports all efforts to hold elections on the principle "one man, one vote" as soon as possible, in preparation for the establishment of an independent Namibia. The CPC supports the UN Security Council Resolution No. 385 of January 30, 1976, which among other things calls for:

(a) Free national elections under UN supervision and control.

(b) Complete and unconditional withdrawal from Namibia of South African occupying forces and illegal administration.

(c) Release of all political prisoners in Namibia.

(d) Exiles to be allowed to return home without fear of arrest or intimidation.

(4) The CPC welcomes the UN efforts for a peaceful transition to majority rule in Zimbabwe, supports the idea of UN

military presence to supervise free elections, and calls upon all nations to bring pressure to bear upon the illegal Smith regime to cease its militaristic repression and accept the peaceful constitutional changes, so that further bloodshed may be avoided. Until then the CPC solemnly proclaims its full support of the people of Zimbabwe in their struggle for independence under the leadership of the Patriotic Front as recognized by the OAU.

(5) The CPC urges all member-states, agencies, programme units, nongovernmental and inter-governmental organizations within the UN system to extend primarily material and economic assistance to the front-line and bordering states to enable them to implement more effectively the UN resolution supporting liberation in the SAR, Namibia and Zimbabwe and to enable them to provide for the increasing number of refugees from these countries.

(6) Finally, the CPC urges all the Churches to conscientize their members on the situation in the SAR, Namibia and Zimbabwe and to actively support their fellow Christians in these countries in the common struggle against colonialism and racism. As a symbol of solidarity, the CPC calls upon all Churches in the Western countries to withdraw their investments in business organizations based in, or trading with, the SAR, Zimbabwe and Namibia, and to insist on general withdrawal of outside investments in these countries.

CPC Declaration on the Middle East

Even before the 32nd General Assembly of the UN it was expressed more and more emphatically that the danger of another war in the Middle East has been increased by the policy of the new Begin government in Israel. This policy is characterized by Israel's refusal to accept the PLO as a negotiating partner as well as by illegal colonization of the occupied Arab and Palestinian territories. The danger consists in this war escalating into a nuclear war which cannot be restricted. In view of this situation the UN has condemned in a later resolution (after its resolutions Nos. 242, 383 and 3,236) on the Middle

East, the policy of Israel in the occupied Arab territories.

We appeal to the responsible politicians and the major powers to do everything they can in order to prevent further bloodshed and to pave the way for a just peace in the Middle East. Obviously, the following measures should urgently be taken:

(1) All states of the Middle East have a right to existence in security, which cannot be guaranteed in the long run by military force, but only by positive relationships based on the interests of the peoples. This also means that the right of the State of Israel to existence cannot be contested. In agreement with the Zagorsk declaration of the CPC in 1967, all attempts at a theological justification for the policy of Israel must be rejected.

(2) After many years of oppression, the rights of the Palestinians, including the right to a state of their own, should at last be conceded. This should result in coexistence and cooperation among all the states of the region.

(3) For this reason, the Geneva peace conference on the Middle East must be convened without delay. Participation should be open to all parties concerned, including the PLO, without any restriction.

This conference should arrive as soon as possible at a lasting, comprehensive and just solution of the Arab-Israeli conflict, covering all parties concerned and all existing problems.

(4) We repudiate the misuse of religion for egoistic, power political and economic ends, causing division among men and resulting in expansionist and discriminatory actions and laws.

(5) The City of Jerusalem, a holy city for Jews, Christians and Muslims alike, should cease to be a bone of contention. It should be given an administration that takes into account the interests of all believers. We condemn all changes contrary to these interests as they are being carried out by the Israeli administration in Jerusalem.

(6) Christian Churches should exert their influence in order to put an end to the bloodshed and oppression and to bring about justice and peace in the Middle East.

CPC Resolution on the Neutron Bomb

While the representatives of the world religions were deliberating last June in Moscow on how world peace should be promoted and consolidated, the world was startled by news from the USA of a new weapon of mass destruction—the neutron bomb.

There arose immediately a great number of protests against this new attempt on the peace of the world, on the welfare and future of mankind, which would inevitably lead to an escalation of the arms race. Beside other Churches and ecumenical organizations and leaders, the President of the CPC, Metropolitan Nikodim of Leningrad and Novgorod, as well as General Secretary Bishop Dr. Karoly Toth, called upon all Christians in a declaration dated September 23 “to pray and work for the preservation of God’s creation”.

In the meantime, world public opinion has been mobilized against this new nuclear weapon which demonstrates a “perversion of reason”. Many voices have also reached the leaders of the CPC, approving their appeal and urging that the struggle against the bomb be not allowed to die down. Discussion has flared up over the introduction of this weapon into the NATO arsenal. The danger exists that the weapon will be stored and used in Central Europe, specifically in the Federal Republic of Germany where the Working Committee is now meeting. Characteristic of the conventions of The Hague and of Geneva is the effort to spare human lives in war as much as possible and to destroy only the enemy’s material potential. The neutron bomb contradicts all such endeavours for the “humanization” of war. It is designed to destroy human lives with the greatest possible preservation of material values. By filling the gap between conventional and nuclear weapons, it threatens again with the outbreak of war.

Responsibility for this development lies on the consciences of all men.

The Working Committee calls upon all men of good will to fight against the development, testing and introduction of the neutron bomb and not to relax the struggle until this menace to

the life God has created is entirely removed.

CPC Letter to All Non-Governmental Organizations

We turn to you as fellow NGOs of the UN in a matter of unparalleled importance.

Conscious of the profound responsibility we share to help establish peace on earth, we of the Christian Peace Conference appeal to your organization that we might together contribute to the success of the 8th Special Session of the UN General Assembly on Disarmament.

For this reason we take the liberty of presenting to you a few considerations on this vital issue.

I. Together with all men of good will, we are faced anew with the task of shaping and maintaining a just and lasting peace. We Christians are particularly aware of our responsibility to cooperate in efforts for social justice and understanding among nations. This awareness has been and remains inherent in our faith and in our concept of life's meaning.

Recognizing that the Lord will judge our deeds, Christian conscience tells us that those interested groups, which are promoting the escalation of the arms race, are paving the way to their own ruin.

We Christians, who believe the will of God to be good and just, feel ourselves called upon to work for positive changes towards social justice.

Therefore, we feel impelled to seek ways to bring peace about and, thereby, to stop the arms race.

Convinced that the arms race violates God's will and the will of all peace-loving people, we are moved to work for the creation of social structures

which can serve peace and justice and eliminate wars and destruction.

II. Twenty years ago, when the nuclear arms race reached a high level, deeply concerned Christians gathered together in the Christian Peace Conference. Since that time, the CPC has tirelessly continued to appeal to Christendom and to all peace-loving men to work actively in favour of total and general disarmament. We are aware how difficult it is to achieve this goal. Therefore, we support all those who are promoting, step by step, disarmament measures. In the present situation we consider it necessary to take a firm stand for the implementation of a series of vital demands. These are elucidated in the enclosed memorandum.

III. Assessing the situation, we propose carrying out a number of measures. The following points are put before you:

(1) In view of the specific objectives of your organization, would you consider taking a joint stand with us in favour of banning conventional as well as nuclear weapons?

(2) Would you be interested in developing cooperation with other NGOs and agencies for the success of the 8th Special Session of the UN General Assembly (May-June 1978)?

(3) Would your organization send delegates to the 8th Special Session to be part of the broadest possible representation of the world's peoples, that this visible sign of their widespread concern might contribute to the success of the assembly?

We urge you, together with all NGOs, not to forgo any opportunity to bring the idea of disarmament increasingly to the awareness of all men, so that the 8th Special Session of the UN General Assembly might be a success.

We await your answer at the earliest possible date.

CHRONICLE

(Continued from p. 7.)

On the occasion of the Independence Day of Kenya—December 12—the Ambassador of Kenya to the Soviet Union H. E. Ernest Cheruiyot Langat gave a reception. Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, was among the guests.

* * *

On February 9, 1978, Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, received H. E. Demos Hajimiltis, Ambassador Extraordinary and Plenipotentiary of the Republic of Cyprus to the Soviet Union, at the metropolitan's chambers in the Novodevichy Convent. During their talk they discussed among other things the forthcoming visit to Cyprus of His Holiness Patriarch Pimen of Moscow and All Russia.

Telegram to His Eminence Metropolitan NIKODIM, President of the Christian Peace Conference

Leningrad

Your Eminence, the participants in the session of the Working Committee of the Christian Peace Conference being held in the Evangelical Academy of Arnoldshain, greet you warmly in the love of our Lord Jesus and thank you cordially for your brotherly message which is imbued with godly thoughts and directing our efforts to the overcoming of confrontation and attaining cooperation of Christians and all men of good will in the work of establishing lasting, just and general peace. With gratitude we accept your invitation to hold the next session of our Working Committee in Moscow early in April next year. We

pray our Good and Compassionate Shepherd to strengthen you so that for many years, through your work, the Holy Name of the Saviour of the World, *which is Christ the Lord* (Lk. 2. 11) may be glorified.

On behalf of the Working Committee,

Vice-Presidents of the CPC:

Metropolitan FILARET

Bishop Dr. TIBOR BARTHA

Dr. HERBERT MOCHALSKI

Prof. SERGIO ARCE MARTINEZ

Dr. HEINRICH HELLSTERN

ABRAHAM K. THAMPY

Bishop Dr. KAROLY TOTH,

General Secretary

Arnoldshain, November 10, 1977

Metropolitan NIKODIM's Message

Beloved brothers and sisters in Christ, I greet all of you gathered in Sierra Leone's capital of Freetown for the first meeting of the African Christian Peace Conference.

Above all I consider it my duty to express my gratitude to the members of the Preparatory Committee, headed by the vice-president of our movement, the Rev. Dr. Richard Andriamanjato, for their efforts that have culminated in the formation of the African Christian Peace Conference. I would also like to thank the esteemed Canon Amos Jeremiah Cole-Wilson, Mrs. Esther Coker, a member of the CPC Working Committee, and the whole of the Regional Committee of the CPC in Sierra Leone for their invitation to hold the first meeting of the African Christian Peace Conference in Freetown and for everything they have done so that this event of great importance for our movement could take place.

I regret, dear brothers and sisters, that I cannot be with you. May Almighty God bless your labours so that according to the words of the Apostle, you may all be *likeminded, having the same*

love, being of one accord, of one mind (Phil. 2. 2).

The formation of the African CPC is a vivid example of the solidarity of Africa's Christians in the face of the challenge to their conscience posed by the events that are now determining the development of Africa's peoples and states. A Christian's conscience is satisfied, as we all know, by his conviction, sustained by faith, that his deeds are right and his intentions pure. You, dear African brothers and sisters, possess all this.

It was natural that you, working to create a better future for all peoples, came to unite in an All-Africa movement in which the responsibility of Christians for peace, social justice, a life of human dignity for all men, is reflected (CPC Charter; Section I, Clause 1). At the same time it is obvious that the African CPC in its activity will have to be in constant and close contact with the All-Africa Conference of Churches and with the Middle East Council of Churches, as well as with national Christian and ecumenical councils and Churches.

The theme that you, dear friends, have chosen as the main one for your meeting—"The Engagement of the African

Despatched by the CPC President Metropolitan Nikodim of Leningrad and Novgorod to the participants in the African Christian Peace Conference.

Christians in the Liberation Movement, Justice and Peace"—is a portentous one. It encompasses all the major tasks of the African CPC. These are, first of all, to encourage and develop the Christian movement for the triumph of solid and just peace on the whole of the African continent, fraternal relations among all the peoples of Africa, and social justice, all of which can come only as a result of the victory of progressive forces over racism, neo-colonialism and imperialism.

At the same time these efforts of the African CPC will undoubtedly work hand in hand with the struggle of Christians on other continents for peace, justice and progress.

The timeliness of the formation of the African CPC is testified to by the present-day situation in Southern Africa which is endangering even the free countries of your continent and world peace. Indeed, the very striving of the Republic of South Africa's racist regime to possess nuclear weapons is enough to put Christians on the alert. Concern for the fate of the native populations of Zimbabwe, Namibia and the SAR is having the same effect.

The tragic conditions in these countries is a challenge to all free Christians in Africa and the whole world to help their oppressed brothers and sisters in their common struggle against colonialism and racism as was stated in the Declaration on Southern Africa adopted in November 1977 by the CPC Working Committee during its meeting in Arnoldshain, FRG. The assassination of Stephen Biko, the leader of the human rights movement in Southern Africa, and the severe repression of its active

participants struggling for the liberation of their peoples, should also make us strive to achieve the same goal.

We also know that the ruling white minority in Southern Africa continuously misuses Christianity. Are not these men the *blind leaders of the blind*, men who honour God with their lips but whose hearts are far from Him (Mt. 15. 8-14)? And should it not make us rebuke *them sharply, that they may be sound in the faith* (Tit. 1. 13)?

The military conflict between Ethiopia and Somalia is also causing profound anxiety. Our grief is exacerbated by the fact that when Somalia obtained its independence seventeen years ago it enjoyed Ethiopia's support and help. And now, when Ethiopia has entered a complicated period of change from feudalism to a democratic form of state structure, its neighbour has started a military conflict. Is it not an axiom nowadays that disagreements between states should be solved exclusively by peaceful means?

Dearly beloved brothers and sisters, let me once again congratulate you from the bottom of my heart and rejoice with you at the formation of the African Christian Peace Conference on the eve of the 20th anniversary of our movement.

I wish your meeting every success. *Now the Lord of peace himself give you peace always by all means. The Lord be with you all* (2 Thess. 3. 16).

+ NIKODIM, Metropolitan
of Leningrad and Novgorod,
President of the Christian
Peace Conference

December 12, 1977

Enrolment in the Theological Schools of the Moscow Patriarchate

The enrolment rules to the theological schools are published in the Russian edition of the JMP, No 4, 1978.

The theological schools train men for the priesthood and other workers of the Russian Orthodox Church.

The men from the age of 18 to 35 with secondary education can enter the theological seminaries (secondary education).

Those who desire to enter the higher educational institutions—the theological academies (men up to the age of 50)—must have a complete knowledge of the seminary course. The study course is 4 years in both the seminary and the academy.

There is a department of extramural (correspon-

dence) courses at the Moscow Theological Academy and Seminary for priests and deacons serving in parishes of the Russian Orthodox Church.

Those enrolling in the theological schools, just as candidates for ordination, must meet the requirements of the canons and decisions of the Russian Orthodox Church.

The addresses of the theological academies and seminaries are:

1. Moscow Theological Academy and Seminary—The Trinity-St. Sergiy Lavra, Zagorsk, 141300, Moscow Region, USSR.

2. Leningrad Theological Academy and Seminary—17 Obvodny Kanal, Leningrad. 193167, USSR.

3. Odessa Theological Seminary—4 Mayachny Pereulok, Odessa, 170038, USSR.

Meeting of the CPC Youth Commission

Metropolitan NIKODIM's Welcoming Address

Dear friends,

I am glad to welcome you, the participants in this meeting of the Youth Commission of the Christian Peace Conference which is to work on the theme: "Christians and the Process of Attaining Solidarity for Just Peace", to Leningrad, my cathedra city.

Even in the early days, the famous Church Father St. John Chrysostom said: If only two men unite and join closely, they become more unshakeable than any wall (St. John Chrysostom, Works, St. Petersburg, 1898, Vol. XII, p. 668). These words allow me to hope that your meeting and your cooperation will be successful and useful to the all-Christian struggle for justice and peace throughout the world. This is so because you, united by close ties of friendship and the community of your Christian ideals, will spend the next few days thinking about some of the most vitally important problems of our day and age. Furthermore, you will be trying to find how Christians can usefully participate in solving these problems in the spirit of the teaching of love for God and for men.

Even the most general view of modern realities shows us that despite the mighty drive towards virtue brought into this world by the Incarnation and Redemption, the world still *lieth in wickedness* (1 Jn. 5. 19). Despite all the calls of the Gospel for moral renewal, all the selfless deeds of the great bearers of holiness and true piety, and the work of sincere advocates of truth and humanity over the centuries, there are still mighty and active forces of evil in the world which are poisoning the life of mankind with the venom of sin, hatred, division, violence, and injustice.

On one hand, we are seeing a marked and rapid progress of scientific and technical knowledge, the rapid exploit-

ation of natural resources, and the accumulation of colossal riches that are embodied in the shape of various material and cultural objects and values. All this create prerequisites for raising the standard of living of all men and nations, easing their toil, and enabling them to develop in every way, reducing the sum of human suffering, and creating better lives and human relations.

On the other hand, however, it is evident that the forces of evil are striving actively to put obstacles in the way of this trend. We see how those who support the preservation of obviously unjust social relations not only do their best to perpetuate them but also advertise their "advantages". Scientific and technological progress is used by them not so much for mankind's good as for creating new and ever more destructive and inhuman types of mass annihilation weapons.

Fabulously rich and therefore politically influential groups in some of the economically highly-developed countries are trying to impose upon other weaker and less developed countries ways of economic development designed to perpetuate their backwardness and economic dependence. The picture presented by human life in many parts of the world is still darkened by shameful facts, by such disgusting phenomena as racial discrimination, apartheid and other insults to the dignity of man.

From the Christian point of view the fact cannot be justified at all that despite the enormous riches accumulated in the world people in many countries still live in slums, in poverty, unsure of employment, and in constant fear of the future. A Christian cannot with an easy heart ignore reality and be the passive witness of any self-satisfied indifference to the needs of others, to the sufferings of children who have never known the joys of childhood, to the physical and moral agonies of oppressed and deprived people, to all the social evils that the formal equality of all men before the law in fact hides.

Delivered by the CPC President Metropolitan Nikodim of Leningrad and Novgorod to the participants in the meeting of the Youth Commission of the Christian Peace Conference in Leningrad, December 1, 1977.

But woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger (Lk. 6. 24-25). Behold, the hire of the labourers... which is of you kept back by fraud, crieth: and the cries of them... are entered into the ears of the Lord of sabaoth (Jas. 5. 4). And there are no sound grounds for thinking that God's terrible and true judgement—for he shall have judgment without mercy, that hath shewed no mercy (Jas. 2. 13)—will be passed on tyrants and hypocrites only in the eschatological times....

Such sins as egotism, self-interest, indifference to the sufferings of one's neighbour, and insults to man's dignity, have been mercilessly denounced from the pulpit for ages. Your Lord goes about in need, and you live in luxury, St. John Chrysostom said to the nobles and heartless rich men who fancied themselves to be Christians. He wanders stiff with cold while you are garbed in silks and do not pay any attention to Him, do not feel any compassion, but without mercy pass Him by. What punishment does this deserve? (Homily on Genesis, L., Works, Vol. IV, St. Petersburg, 1898, p. 547.) I tremble with anger, the saint says further, you eat your fill and more, grow fat, drink wine into the early hours, luxuriate on soft beds, and do not even think of having to answer for so lawless a usage of God's gifts!... And you dare ask: wherefore is there Gehenna? You would better ask: why is there only one Gehenna? (Homily on Corinthians, XXI. Works, Vol. X, St. Petersburg, 1904, pp. 208, 209.)

There is not and there cannot be any question as to whither Christians should direct their solidarity. Their place is on the side of the oppressed and the suffering. Their task is to give unceasing and decisive support to the aspirations of nations and the efforts of men of good will striving to create new and just social relations.

Nothing so feeds love as charity, St. John Chrysostom said in the days when private charity was the only way of making the situation of suffering and deprived people at all better. We now live in different times when, while by no means neglecting any possibility of giving personal help to people in need,

a Christian is morally obliged to support far more radical projects aimed at fundamentally changing society on the basis of justice and humanity. Only a transformation of this kind can abolish the enslavement of man by man and eliminate the crying inequality that destines great masses of people to hunger, poverty, pitiful vegetation, and physical and moral degradation.

Christians should at every level help the cause of sensible and humane change in the relations among men and nations, support every initiative of good will and, on the contrary, reject all forms of injustice no matter how neatly they are justified by supporters of the *status quo*.

If man is a Christian not only in name but in his life, he will always heed the Apostle's exhortation: *...let us not love in word, neither in tongue; but in deed and in truth (I Jn. 3. 18)*. But this exhortation which calls each of us to search for ways to testify his loyalty to the Gospel's teaching by concrete practical acts does not in the least diminish the value and effectiveness of the all-Christian witness.

Being the salt of the earth and the living leaven of God's Kingdom, it is the duty of Christians to be the conscience of mankind; to keep vigil over justice and peace; to warn mankind of dangers; to denounce egotism, hostility, violence, and hatred; to call upon all to follow the path of truth; to urge all to *seek good, and not evil, that they may live (Amos 5. 14)*, and to guide their lives towards what perfection and plenitude can be attained on earth.

While cultivating a feeling of high responsibility for just peace on earth in ourselves and in our fellow-Christians, we must never fail to remember our main duty—that we should work to increase love, to strengthen the brotherhood of men, to enrich the earthly life of the united human family with the incorruptible treasures of the spirit, to bring all who seek the truth to the beneficent yoke of Christ's law.

May your youthful inspiration and energy, blessed by common prayer, help you to find the much-needed answers to the questions which devolve from the very essence of the major theme of this meeting of the Youth Commission. May

These answers become the motive force of your Christian witness, may they constitute a small but still valuable contribution to the common cause of peace-making, the cause of truth and peace. And as this contribution grows fuller and more profound thanks to the con-

stant increase in all-Christian solidarity in the struggle for more justice in human relations, so too will the hopes of establishing a truly solid and just peace on earth, a peace inspired by the high ideals of love, fraternity and humanity become more real.

Communique of the CPC Youth Commission Session

On the invitation of the Russian Orthodox Church, the Youth Commission of the Christian Peace Conference held a meeting in Leningrad from November 10 to December 6, 1977. A total of 54 participants from 19 countries on four continents discussed the theme: "Christians in the Process of Solidarization for a More Equitable World". This theme was derived from the motto of the 5th All-Christian Peace Congress to be held in 1978 in Prague: God's Call for Solidarity—Christians for Peace, Justice and Liberation. The chosen theme particularly inspired the participants in the meeting and determined the spirit of their work.

The meeting was opened by Archbishop Prof. Nikolai Gundyaev who conveyed the greetings of the CPC President, Metropolitan Nikodim of Leningrad and Novgorod, to the participants. The Chairman of the Youth Commission Wolf-Dietrich Gutsch spoke in his report about the "motives and theological criteria for solidarity". He reminded his listeners that the concept of solidarity derived from the struggle of the working class and warned of the possible danger of "inflating its significance" by using it irresponsibly. The question of whether a solidarity above class contradictions was possible could be solved only in the sense that solidarity actions should be on the side of those with whom one wanted to be in solidarity. The Bible tells us that God created all men and that Christ died for all men, and Christians should realize that they are involved with the lives of their neighbours, both those near to them and those far away. If lives are threatened, if equality is threatened, Christians should as a body search for the reasons for this and participate in the struggle against any unjust social order for just peace.

In his report "Hotbeds in Southern Africa" the General Secretary of the Christian Peace Conference Bishop Dr. Karoly Toth analyzed the situation in Zimbabwe, Namibia and the South African Republic. In this he noted the international interlacing of economic and political interests in Southern Africa and the need for a real change in social structures since any results reached in Southern Africa would be a mere illusion if this was not dealt with.

Models of the process of attaining solidarity based on practical work under different social conditions were presented by participants from six countries: Anatoliy Sokolov (USSR), Renate Drygala (West Germany), Tamás Baranyai (Hungary), Teun van Dyk (the Netherlands), Kumudhini Rosa (Sri Lanka), and Nadir Geraisy (Israel).

The commission worked on the basis of these reports in four groups with different tasks; two groups discussed the concept of solidarity and how it would engage the Churches and the Christian Peace Conference. These defended the point of view according to which Christians all over the world should try hard to cooperate with all men and women of all existing religions and also with all men and women of different ideologies so long as they were struggling for progressive ideas and the defence of the oppressed. In the process of the discussion, they evolved a unanimous demand that the development of means of mass annihilation—the neutron bomb and other kinds of nuclear weapons—be stopped.

The third group dealt with the work done by the Youth Commission since the 4th All-Christian Peace Congress and made recommendations to the leadership of the Christian Peace Conference on the future work of the Youth Commis-

sion. The group stated that the meetings of the Youth Commission led to a wide exchange of information and experience and this meant that it was possible to establish useful contacts with ecclesiastical and secular youth organizations.

The fourth group dealt with important problems involved in the main theme of the 5th All-Christian Peace Congress and prepared for the youth meeting due to take place during the congress. The group recommended a live solidarity event at which representatives from Chile and Africa would speak.

As representative of the International Union of Students (Prague) Lajos Demcsak (Hungary) submitted a report about the work of this organization and about the state of preparatory work for the 11th Festival of Youth and Students due to take place in Havana, Cuba, from July 28 to August 5, 1978. A report about the work of Syndesmos, the Orthodox youth organization, was submitted by its General Secretary Aleksi Härkönen (Finland) while the activities of the World Christian Students' Federation were described by José Fernandez (Cuba).

On December 2, the members of the commission met professors and students of the Leningrad Theological Academy and Seminary. At this encounter representatives of the LTA told the par-

ticipants in the commission meeting about the close contacts existing between the Leningrad-Novgorod Diocese and the CPC ever since it was founded. The members of the Youth Commission described the work of their meeting and told of their struggle for peace. The members of the commission added that they wished by this meeting and by attendance at Sunday divine services to express their sympathy to the Church which was receiving them so hospitably.

The commission sent a message of greetings to the President of the CPC, Metropolitan Nikodim of Leningrad and Novgorod, in which it expressed its members' gratitude for the hospitality shown them and wished him good health.

In a letter to the General Secretary of the CPC, Bishop Dr. Karoly Toth, the commission congratulated him on his having been elected Bishop of the Reformed Church in Hungary.

Members of the commission participated in divine services on the Feast of the Presentation of the Blessed Virgin and on the Feast of St. Aleksandr Nevsky. Finally, on December 6, Archpriest Prof. Nikolai Gundyaev gave a reception on behalf of Metropolitan Nikodim of Leningrad and Novgorod. The chairman of the Youth Commission thanked the hosts for their wonderful organization of the meeting and their cordial hospitality.

Presentation of Awards of the Soviet Peace Fund

On November 18, 1977, Prof. I. A. Parfianovich, Chairman of the Regional Peace Committee, presented Honorary Medals of the Soviet Peace Fund to Bishop Serapion of Irkutsk and Chita, and Archimandrite Aleksey Kutepov, Dean of the Irkutsk Cathedral of the Icon of the Mother of God "The Sign".

The ceremony which took place in the Irkutsk House of Friendship was attended by V. F. Korostelev, representative of the Council for Religious Affairs of the USSR Council of Ministers in the Irkutsk Region; G. A. Kopylova, Secretary of the Executive Committee of the Kuibyshev District Council in Irkutsk; A. M. Nedashkovskaya, Executive

Secretary of the Regional Peace Committee, and others.

Presenting the awards, Prof. I. A. Parfianovich in his address highly praised the patriotic and peacemaking activities of the entire Russian Orthodox Church. He spoke in particular of the great contribution of all Orthodox Church communities of the Irkutsk Region to the strengthening of the Soviet Peace Fund and expressed his gratitude to Bishop Serapion, Archimandrite Aleksey and other members of the Irkutsk diocesan clergy for their active participation in the peace movement and collection of money for the Peace Fund.

In his reply, His Grace Serapion ex-



Bishop Serapion of Irkutsk and Chita and Archimandrite Aleksey after receiving awards

pressed his deep gratitude to the Soviet Peace Fund Board for so highly assessing his humble labours. "I am deeply moved," said the Vladyka, "at the conferment upon me of so high an award of the Soviet Peace Fund. I regard it as a token of the great value it places on the part taken by the Irkutsk and Khabarovsk dioceses headed by me in the defence of peace which is so sacred to all of us.

"Following the commandment of Christ our Saviour, the Russian Orthodox Church is an active participant in peacemaking. All of us, Orthodox Christians, are inspired by the vivid example of His Holiness Patriarch Pimen of Moscow and All Russia whose peace-making activities have won him a high state award—the Order of the Red Banner of Labour. Being sons of our great Socialist Motherland, the members of the Church entirely approve and sup-

port the peace-loving policy pursued by our government and participate in the strengthening of the Peace Fund and the implementation of the Peace Programme through their personal donations, as have done, for instance, Archimandrite Aleksey, Dean of the episcopal Cathedral of the Icon of the Mother of God "The Sign" in Irkutsk, Father Feodor Liba, ecclesiarch of the cathedral, and other members of the Irkutsk diocesan clergy or as the majority of the laity have done through their personal labour at enterprises."

In conclusion the Vladyka expressed again his gratitude to the Soviet Peace Fund and assured those present that the Irkutsk and Khabarovsk dioceses would continue to take the most active part in the world peace movement and strengthen the Peace Fund by their donations.



The Funeral of the Primate of the Georgian Orthodox Church

On November 9, 1977, at the age of 74, His Holiness and Beatitude David V, Catholicos-Patriarch of All Georgia, Archbishop of Mtskheta and Tbilisi, the 145th Primate of the Georgian Autocephalous Orthodox Church, departed this life.

On hearing of the death of the First Bishop of the Georgian Church, His Holiness Patriarch Pimen of Moscow and All Russia dispatched to the funeral a delegation from the Russian Orthodox Church, which comprised Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate (head of the delegation), Bishop Iov of Zarsk, Deputy Head of the Department of External Church Relations of the Moscow Patriarchate, and Archpriest Nikolai Petrov, Head of the Chancellor's Office of the Moscow Patriarchate.

The delegation arrived in Tbilisi on November 14 and was met at the airport by the Patriarchal Locum Tenens, Metropolitan Iliya of Sukhumi and Abkhazia. Together with His Eminence Metropolitan Iliya the delegation departed for the Patriarchal Sion Cathedral of the Dormition in Tbilisi, to offer their prayers for the soul of the deceased.

Vested in mantle, omophorion and mitre, Metropolitan Aleksiy held a panikhida at the coffin of the deceased Primate. The choir of the Russian church in Tbilisi moved the hearts of their listeners with their singing. That afternoon His Holiness Vazgen I, Supreme Patriarch-Catholicos of All Armenians, arrived from Yerevan, accompanied by Archbishop Komitas and other ecclesiastical dignitaries. Metropolitan Antonios of Xanthus arrived from Greece, representing the Hellenic Church, accompanied by Archimandrite Timotheos and Archimandrite Antonios. Pope Paul VI of the Roman Catholic Church was represented by Monsignor Nicolaus Wyrwoll.

In the morning of Tuesday, November 15, delegations began arriving at the Sion Patriarchal Cathedral. Metropolitan Aleksiy and the members of the Russian Orthodox Church delegation placed a wreath on the coffin of the deceased Primate on behalf of the Russian Orthodox Church.

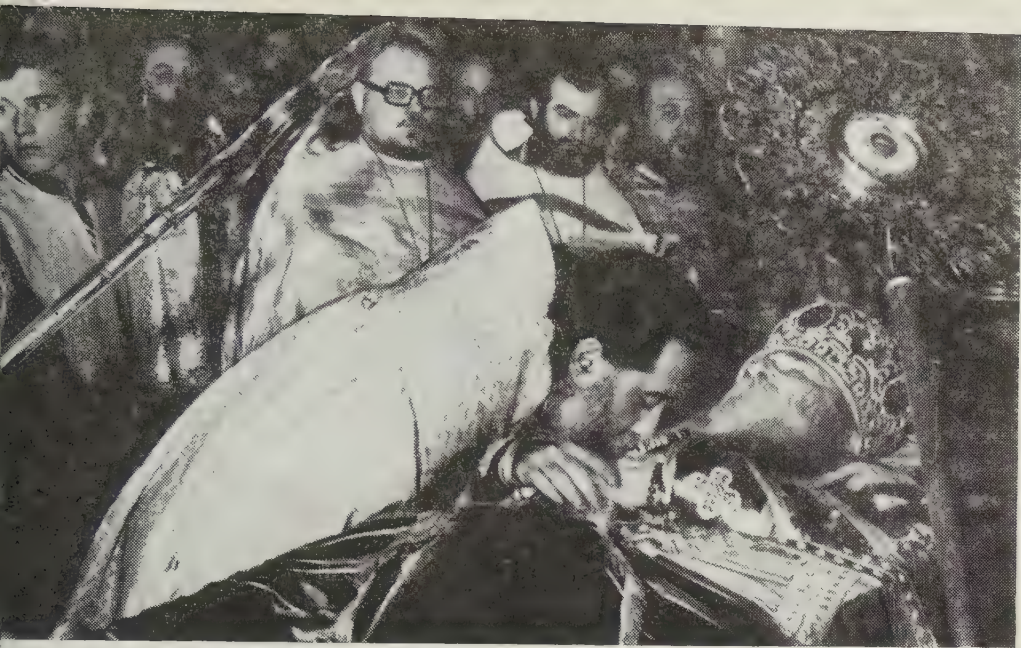
At 10 a. m. Divine Liturgy commenced. It was concelebrated by the Locum Tenens of the Georgian Patriarchal Throne, Metropolitan Iliya of Sukhumi and Abkhazia, Metropolitan Aleksiy of Tallinn and Estonia, Metropolitan Antonios of Xanthe, Metropolitan Zinovy of Tetri-Tskaro, Bishop Georgiy of Manglissi, Bishop Georgiy of Alaverdi, and Bishop Iov of Zarsk, assisted by the clergy of Russian, Georgian and Hellenic Churches, and attended by a multitude of the Tbilisi faithful. Hymns were sung in Georgian, Church Slavonic and Greek, and in accordance with the custom of the Georgian Orthodox Church the name of the late Catholicos-Patriarch, as Primate of the Church, was offered up in prayer at every service till the burial office had been said and the coffin lowered into the ground.

Before the funeral service the Locum Tenens of the Patriarchal Throne delivered an oration paying homage to the memory of His Holiness Catholicos-Patriarch David V.

During the funeral service, Metropolitan Iliya read the first Gospel and the Prayer for the Dead in Georgian.

Then His Holiness Vazgen I, Supreme Patriarch-Catholicos of All Armenians, delivered a funeral oration, in which he described His Holiness Catholicos-Patriarch David as a man of radiant soul and kind heart. He pointed out that the Georgian and Armenian peoples were not only neighbours, but brothers, and their Churches sisters.

After the second Gospel, an oration was delivered by Metropolitan Aleksiy of Tallinn and Estonia. Then His Eminence read in Church Slavonic the third



Metropolitan Iliya paying his last respects to Catholicos-Patriarch David

spel, and the prayer for the repose of the soul of the newly departed Catholicos-Patriarch.

Metropolitan Antonios of Xanthe paid his last respects to the deceased on behalf of His Beatitude Archbishop Seraphim of Athens, and of the Plenitude of the Hellenic Church.

The Georgian choirs of the Sion and Ambrosi cathedrals, joined by the Russian choir of the Church of St. Alexander Nevsky, sang prayerfully and with deep devotion.

After the hymn "With the Saints Give us rest", Monsignor Nicolaus Wyrwoll conveyed the condolences of the Roman Catholic Church.

Then the Great Doxology was sung, and His Eminence Metropolitan Iliya, Patriarchal Locum Tenens, read the Prayer of Absolution in Georgian. There followed the moving scene of hierarchs, clergy and relatives taking their last farewell of the late Primate of the Georgian Church.

On the occasion of the demise of His Holiness David V, telegrams were received from His Beatitude Pope and Patriarch Nicholas of Alexandria; His Beatitude Patriarch Benediktos of Jerusalem; His Holiness Patriarch Pimen

of Moscow and All Russia; Patriarch Maksim of Bulgaria; His Beatitude Metropolitan Vasiliy of Warsaw and All Poland; His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia; and from Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations of the Moscow Patriarchate. Condolences were conveyed by Vladimir A. Kuroyedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers, by the Soviet Peace Committee, and by many top religious dignitaries and public figures.

After the coffin had been carried in procession round the altar and cathedral it was returned to the cathedral and, in accordance with the last will of the late Primate, entombed next to His Holiness Melkhisedek III, Catholicos-Patriarch of All Georgia, not far from the reliquary with the Cross of St. Nina.

During his stay in Tbilisi, the head of the delegation from the Russian Orthodox Church, Metropolitan Aleksiy, paid a visit to T. D. Onoprishvili, representative of the Council for Religious Affairs of the USSR Council of Ministers in the Georgian SSR. The delegation paid their homage before the

Oration Delivered by Metropolitan ALEKSIY of Tallinn and Estonia

Sion Cathedral, Tbilisi, November 15, 1977

"Blessed is the way in which thou shalt walk today, O soul; for a place of rest is prepared for thee."

It was with profound grief that the Russian Orthodox Church learnt of the death of His Holiness and Beatitude Catholicos-Patriarch David V.

Your Eminence, Locum Tenens of the Patriarchal Throne, our brother archpastors, worthy clergy and orphaned flock of the Georgian Patriarchate, please accept the most profound and heartfelt condolences of the Primate of our Church, His Holiness Patriarch Pimen, the Holy Synod and all the Plenitude of the Russian Orthodox Church on the great bereavement suffered by the Georgian Orthodox Church.

In this hour of grief as we take our leave of the late Primate of the Holy Georgian Orthodox Church it is fitting to remember that his entire life was one of constant toil, prayer and concern for the good of the Georgian Orthodox Church and her flock. He was a loving and solicitous father to his pastors and flock, zealous in prayer for the prosperity of his nation's Church, our great Motherland and for peace throughout the world.

In continuing the service of his great predecessors—Their Holinesses and Beatitudes Catholicos-Patriarchs Kallistrat, Melkhisedek and Efrem, His Holiness David V was an advocate of pan-Orthodox and Christian unity.

His Holiness Patriarch David was a true friend of our Church, doing all he could to strengthen and multiply the

spiritual links forged by his predecessors in the relationship between our Sister Churches, in their fraternal contacts, mutual understanding and fruitful cooperation.

We must also recall the active stance taken by His Holiness Patriarch David and the Church of Georgia under his leadership in questions of Christian responsibility for the fate of the world and mankind. Either in person or through his representatives he took a lively and fervent part in many forums devoted to the strengthening of international peace, disarmament and other urgent problems of the modern age.

In June 1977 the World Conference of Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations was held in Moscow. His Holiness and Beatitude the Patriarch took upon himself the onerous duty of patron of this conference and, despite his infirmity and declining strength, he attended this world religious forum in person, at the head of the delegation from his patriarchate.

Over the years of his service as archpastor and primate we have seen His Holiness Patriarch David in Moscow on many occasions, participating in our services, and this contact has been a source of profound joy for us.

We believe that the Lord will hear the prayer which we now offer "with one mind and one mouth" here at the coffin of His Holiness and Beatitude David V, of blessed memory Catholicos-Patriarch of All Georgia, in all the churches of the Georgian Patriarchate, of our Russian Orthodox Church and in the other Local Churches for the repose of the soul of the venerable Primate and First Bishop of All Georgia in the heavenly mansions where there is neither sickness, nor sorrow, nor sighing, but life everlasting.

We also pray and believe that the Lord will grant the Holy Georgian Orthodox Church a worthy successor to the glorious throne of the Georgian Catholicos-Patriarchs.

shrines of the Georgian Orthodox Church in Tbilisi and its surrounds. It also visited the Russian Church of St. John the Divine where Metropolitan Aleksey and his entourage were greeted with love by the rector, Father Aleksandr Subeliya. On November 17, the delegation departed for Moscow.

Archpriest NIKOLAI PETROV

Election and Enthronization of ILIYA II, Catholicos-Patriarch of All Georgia

December 23 and 25, 1977, will enter the history of the ancient Georgian Autocephalous Orthodox Church as memorable occasions: the first the election, and the second the enthronization of the new Primate of the Iberian Church, His Holiness and Beatitude the Catholicos-Patriarch of All Georgia Iliya II, Archbishop of Mtskheta and Tbilisi.

On November 9, 1977, the day of the demise of His Holiness and Beatitude the Catholicos-Patriarch David V of All Georgia, the Holy Synod of the Georgian Church held an extraordinary session at which it elected Metropolitan Iliya of Sukhumi and Abkhazia Locum Tenens of the Patriarchal Throne. It was decided to convoke the Local Council after a period of forty days to elect the new Primate of the Georgian Church.

On the day before the expiration of his term a delegation from the Russian Orthodox Church, headed by His Holiness Patriarch Pimen, arrived in Tbilisi. The delegation comprised Metropolitan Yuvenaliy of Krutitsy and Kolomoyna, Head of the Department of External Church Relations; Archbishop Iozabodan of Kursk and Belgorod, Deputy Head of the DECR; Archbishop Kirill of Vyborg, Rector of the Leninrad Theological Academy and Seminary; Archpriest Matfei Stadnyuk, His Holiness's secretary; Protodeacon Vladimir Nazarkin, referent at the DECR; Vladimir G. Ponomarenko, private secretary to His Holiness the Patriarch, and Grigoriy N. Skobei, a staff member of the DECR.

This Local Council of the Georgian Orthodox Church, the twelfth since the restoration of autocephaly in 1917, was held on December 23, 1977, in the Sion Cathedral of the Dormition of the Mother of God in Tbilisi.

The ancient walls of this remarkable monument of Georgian ecclesiastical architecture, which dates to the early Middle Ages, have witnessed many his-

torical events. To mention but two of these: in 1801, the Manifesto on the joining of Georgia and Russia was read, and a moleben of thanksgiving said by Catholicos-Patriarch Antony II. On October 7, 1945, in the Sion Cathedral, His Holiness Patriarch Aleksey of Moscow and All Russia and His Holiness Catholicos-Patriarch Kallistrat of All Georgia celebrated Divine Liturgy in token of the sisterly unity of the two Churches.

At about 11 a.m. on December 23, the delegation from the Russian Orthodox Church was ceremonially welcomed. His Holiness was given the place of honour in the presidium.

After a solemn moleben the Locum Tenens of the Patriarchal Throne declared the 12th Local Council of the Georgian Orthodox Church open.

Protopresbyter Pakhomiy Oboladze, the dean of the Sion Cathedral, proposed that the following council organs be elected: an editorial commission, a mandate commission and a counting commission. The members of the council raised their hands in affirmation of the proposed candidates.

Archpriest Georgiy Moseshvili, chairman of the mandate commission, proclaimed the plenary powers of the 12th Local Council of the Georgian Church in accordance with Church canons.

Archimandrite Nikolai Makharadze delivered a report entitled "The Internal and External Activity of the Georgian Orthodox Church". He spoke of the missionary work of St. Nina, Equal to the Apostles, and the thirteen Cappadocian Fathers of Syria, the founders of Georgian monasticism, and of the establishment of the autocephaly of the Georgian Church in the 7th century. The speaker noted the outstanding cultural and educational role played by the Georgian Church over a period of many centuries, her continuous patriotism and loyalty to the spirit of Orthodoxy, the traditional friendly relations between the Georgian and Russian Churches, the dedication of both Churches

ches to the cause of peace and justice. He emphasized that the Georgian Church shares the interests of her people, of all the peoples of the Soviet Union, striving to make her own contribution to the preservation and strengthening of universal peace and progress.

Metropolitan Gaioz of Tsilkani read out the message addressed to the Government of the Georgian SSR in which the council expressed its gratitude for the government's assistance in the convocation of the council.

His Holiness Patriarch Pimen addressed the 12th Local Council of the Georgian Church, and in his speech he expressed the wish that the council fathers would elect a worthy Primate of the Church of Georgia.

Bishop Grigoriy (Tsertsvadze) of Alaverdi, speaking on behalf of the Holy Synod, informed those present that, in the common opinion of the episcopate, clergy and laity the only and the most worthy candidate was the Locum Tenens of the Patriarchal Throne, Metropolitan Iliya. Archimandrite Ioann Ananiashvili read the biography of Metropolitan Iliya in Georgian, and a translation in Russian was read by Archpriest Aleksandr Shatirishvili.

Metropolitan Iliya of Sukhumi and Abkhazia (secular name Irakliy Georgievich Shiolashvili), Locum Tenens of the Patriarchal Throne of the Georgian Orthodox Church, was born in 1933 in Ordzhonikidze (previously called Vladikavkaz) into a pious Georgian family. In 1956, Irakliy Shiolashvili graduated from the Moscow Theological Seminary and on April 16, 1957, when he was a student at the Moscow Theological Academy, he took monastic vows with the name Iliya. On May 10 that year, he was ordained hieromonk by His Holiness Patriarch Aleksiy of Moscow and All Russia. Father Iliya turned to Byzantology for the topic of his course thesis, which he wrote on the "History of the Iberian Monastery on Mount Athos". In 1960, he graduated from the Moscow Theological Academy with the degree of Candidate of Theology. Later that year, Father Iliya returned to Georgia, and on December 19, 1960, was raised to the rank of hegumen, and in 1961, to that of archimandrite.

On August 25, 1963, Archimandrite Iliya was consecrated Bishop of Shemokmedi and appointed vicar of Efrem II, Catholicos-Patriarch of All Georgia. Since 1967 he has been in charge of the Diocese of Sukhumi and Abkhazia. From 1963 to 1972, he also held the office of Rector of the Georgian Orthodox Theological Seminary, to whose improvement he devoted a great deal of energy. Metropolitan Iliya commendably represented the Georgian Orthodox Church at responsible pan-Orthodox, ecumenical and peace forums and has visited many different countries.

Thanking the Holy Synod for its great trust, Metropolitan Iliya beseeched all the members of the council to give free expression to their will when voting by ballot, and not to consider him the only candidate. The members of the council were given election forms, and, making the Sign of the Cross, they placed these in the ballot box. The choir of the Sion Cathedral meanwhile sang the Great Doxology.

After all the votes had been counted, the chairman of the counting commission, Archimandrite Ioann Ananiashvili, announced that all the members of the council had unanimously voted for the Locum Tenens of the Patriarchal Throne, Metropolitan Iliya (who refrained from voting himself).

Metropolitan Gaioz of Tsilkani read the official charter (*sigel*) of the election of Metropolitan Iliya as Catholicos-Patriarch of All Georgia. This charter was signed by all the members of the council.

The members of the council chanted "Axios" in one voice to the Patriarch-elect. Archpriest Indisi Nutsubidze, who in accordance with the custom of the Georgian Church performs the duties of a protodeacon, said an *ektene* for the new Catholicos-Patriarch of All Georgia, Archbishop Iliya of Mtskheta and Tbilisi, and intoned *Mravazhamien* ("Many Years") in his honour. After the singing of the Pentecostal troparion, Bishop Grigoriy of Alaverdi said the Dismissal from the solea. The choir sang "Many Years" to the Catholicos-Patriarch-Elect of All Georgia and His Holiness Patriarch Pimen of Moscow and All Russia. The two Primates kissed three times, after which His

ness and Beatitude Catholicos-Patriarch Iliya received the congratulations of the council members.

Then the faithful children of the Georgian Church came up to receive the blessing of the new Catholicos-Patriarch of All Georgia, Iliya II, offering His Holiness their sincere congratulations on his election to this exalted post, and expressing their very best and most fervent wishes. In the meantime the choir was singing the hymn *Shenar Venakhi* ("Thou Art the Vine") and "Praise the Name of the Lord".

Many distinguished guests arrived in Tbilisi for the enthronization of the Patriarch-elect of the Georgian Church, His Holiness Vazgen I, Supreme Patriarch-Catholicos of All Armenians, headed a delegation of the Armenian Apostolic Church, which comprised Archbishop Komitas, Bishop Arsen, Bishop Georg and Archimandrite Ananiya Aradzhan. The Alexandrian Orthodox Church was represented by Archimandrite Grigorios, Dean of the Alexandrian Podvorye in Odessa; the Bulgarian Orthodox Church by Archimandrite Rum, Dean of the Bulgarian Podvorye in Moscow. Representatives arrived from the All-Union Council of Evangelical Christian Baptists and the Muslim community in Baku.

On December 24, the delegation from the Russian Orthodox Church, headed by His Holiness Patriarch Pimen, attended All-Night Vigil in the Tbilisi Russian Church of St. Aleksandr Nevsky, which is under the spiritual guidance of Metropolitan Zinovi of Tetrikaro, a permanent member of the Holy Synod of the Georgian Church. Under his direct supervision the Russian Orthodox clergy in Tbilisi took a most active part in the preparation and conducting of the 12th Local Council of the Georgian Church, as well as in the enthronization of His Holiness and Beatitude Catholicos-Patriarch Iliya II, and on December 25, 1977, in Mtskheta in the Patriarchal Cathedral of the Twelve Apostles called *Sveti-Tskhoveli*. *

The name *Sveti-Tskhoveli*, which means the Life-Giving Pillar in Old Georgian, has to do with the Georgian Church tradition which tells of the miraculous events that took place at the place where a most sacred relic—Christ's Robe

After the Patriarchs and hierarchs of the Armenian Apostolic and Russian Orthodox Churches had been ceremonially met in Sveti-Tskhoveli, His Holiness and Beatitude Iliya II, Catholicos-Patriarch-Elect of All Georgia was welcomed. All the bishops, priests and deacons fully vested proceeded to the entrance to meet their Primate with smoking censors, lighted candles, *dikaria* and *trikeria*.

His Holiness Catholicos-Patriarch Iliya proceeded along a red carpet, strewn with evergreen laurels, garlands of fir branches and fresh flowers, to the centre of the cathedral, where he was arrayed in the *epitrachelion*, mantle and shorter *omophorion*.

After the singing of "It Is Meet" and after His Holiness Patriarch Iliya had recited the Entrance Prayer on the solea, he proceeded to the sanctuary where he kissed the altar and said the short Ektene of Fervent Supplication "Lord, have mercy upon us" and the Dismissal for Pentecost: "O Thou Who from Heaven didst send the Most Holy Spirit in the shape of fiery tongues...." Then His Holiness came out onto the *ambo* and turned to face the people, who had thronged the church and were even crowded in the churchyard as far as the eye could see. The protodeacon announced the election of the new Primate of the Georgian Church, the officiants thrice intoned "Axios", and were thrice answered by the choir.

With the words *Miuge kvertkhi...* ("Receive this crozier") Bishop Grigori of Alaverdi presented the patriarchal crozier to the Catholicos-Patriarch-elect. His Holiness Catholicos-Patriarch Iliya took the crozier, blessed his flock to the singing of "Ton despotin..." and ascended the dais where he was solemnly vested in accordance with the patriarchal order.

After the reading of the Third and Sixth Hours, Divine Liturgy was celebrated by His Holiness Patriarch Pimen of Moscow and All Russia and His Holiness and Beatitude Patriarch Iliya II of All Georgia with Metropolitan—Yuvenaliy of Krutitsy and Kolomna, Zinovi of Tetri-Tskaro, Gaioz of

—is preserved (cf. *JMP*, 1977, No. 10, p. 45), during the founding of the first Christian church in Georgia.

Tsilkani; Archbishops—Khrizostom of Kursk and Belgorod, Kirill of Vyborg; Bishops—Grigoriy of Alaverdi, Georgiy of Manglisi, assisted by an assembly of Georgian and Russian clergy. His Holiness Vazgen I Supreme Patriarch-Catholicos of All Armenians and the members of the Armenian Church delegation attended the service in the sanctuary.

At the Lesser Entrance, in accordance with the office of the Georgian Church, there ensued the next stage in the ceremony: the bearing forth from the sanctuary of the patriarchal regalia, an ancient gold tiara, two panagias, and a cross. Kneeling on the dais, and removing his mitre, His Holiness Catholicos-Patriarch Iliya listened to the prayer being read above him *Gmerto romelman...*, beseeching God to send down His blessing upon the newly-elected Primate.

After the prayer ended the protodeacon intoned the prokimenon, which was followed by the Apostle reading—the Epistle to the Hebrews (Zachalo 311: 4, 14; 5, 10), which speaks of Christ as the High Priest for ever after the order of Melchisedec, and the Gospel reading, where Peter professes Jesus Christ the Son of the Living God (Mt. 16. 13-19; 10. 37-42; 19. 29-30).

After the prayer *Gmerto, romeli...* and the chanting of "Axios", the patriarchal tiara of the Georgian Catholicos-Patriarchs was placed on the head of His Holiness Catholicos-Patriarch Iliya by Bishop Georgiy of Manglisi and Bishop Grigoriy of Alaverdi, and the patriarchal panagias and cross round his neck by Metropolitan Gaioz of Tsilkani. After the troparia, "Many Years" was sung to the Primates of Churches in order of the diptych. During the Trisagion, His Holiness Catholicos-Patriarch Iliya proceeded to the synthronon which has here preserved its ancient form: three semicircular steps behind the altar; the first for priests, the second for bishops (with 16 niches in the semicircular wall), and the upper step for the Catholicos. His Holiness Catholicos-Patriarch Iliya was led to the Patriarchal Throne and seated to the thrice chanted "Axios". After the Apostle and Gospel readings of the day, the Litur-

gy continued according to its usual order. At the end of the service, after the Dismissal, His Holiness Patriarch Iliya was presented with the patriarchal koukoulion.

His Holiness Patriarch Pimen of Moscow and All Russia congratulated His Holiness Catholicos-Patriarch Iliya, presenting him with a Vladimir icon of the Mother of God and two precious panagias and a cross. His Holiness Vazgen I, Supreme Patriarch-Catholicos of All Armenians, delivered a congratulatory address to His Holiness Patriarch Iliya, and also presented him with precious gifts.

His Holiness and Beatitude Catholicos-Patriarch Iliya II thanked them all cordially and delivered his first primatial sermon to his flock.

Later that day, December 25, 1977 His Holiness Catholicos-Patriarch Iliya II of All Georgia gave a big banquet at Hotel Iveria (where the honouree guests of the Georgian Church were staying) in celebration of his enthronization. There were over 300 people at the banquet.

In his speech at the banquet, His Holiness and Beatitude Catholicos-Patriarch Iliya II said that, as successor to the Primates of the Church of Georgia, he regarded himself first of all as an obedientiary of the Georgian Church and the Georgian people. He thanked all those present, and all those who had taken part in the election of the Primate and his enthronization.

Georgia, he continued, is an ancient Christian country, which received the light of the Christian faith as early as the 4th century. According to the tradition of the Georgian Church, one of the Twelve Apostles, Simon the Canaanite is buried in Georgia. Moving on to the modern day, His Holiness Patriarch Iliya said that while remaining proud of their glorious historical past, the Georgians should think also of creating a bright future, and a crucial role will be played in this by the unity of the people and the Church. There are many problems in Georgia today, and the Church, which is unfailingly loyal to her patriotic duty, should participate in their solution. His Holiness Patriarch Iliya expressed his high

pinion of the new Soviet Constitution, stating that the constitution of any country is the measure of the state's maturity. His Holiness and Beatitude the Catholicos-Patriarch ended his speech with the words: "I begin my patriarchal ministry with prayer to the Most High to bless all the peoples of our country with peace."

In his speech His Holiness Patriarch Pimen, who was the next to speak, talked of the spiritual joy of the Bloodless Sacrifice, celebrated in Svetitskhoveli Cathedral, which bore witness to the spiritual unity of the communicants.

His Holiness stressed that all Orthodoxy must work hard to prepare the Holy and Great Council of the Orthodox Church, to which he was sure the Georgian Church would make a worthy contribution. He went on to describe the meeting of religious workers for peace held on December 14, 1977, in the Trinity-St. Sergiy Lavra in Zagorsk, at which the participants unanimously condemned the plans for the production and deployment of the neutron bomb. In conclusion he expressed his conviction that during the primacy of Catholicos-Patriarch Iliya, the Georgian Orthodox Church would loyally continue to support the patriotic and peacemaking causes.

In his speech His Holiness Vazgen I, Supreme Patriarch-Catholicos of All Armenians, expressed his conviction that under the guidance of His Holiness and Beatitude Catholicos-Patriarch Iliya II, the Georgian Orthodox Church would thrive and experience renewal, and he wished His Holiness Patriarch Iliya fortitude and strength. "I am sure that the Georgian Government is well-disposed towards him and will help him in every way possible," said the Primate of the Armenian Church in conclusion.

A speech was also delivered at the banquet by Tengiz D. Onoprishvili, representative of the Council for Religious Affairs of the USSR Council of Ministers in the Georgian SSR, who offered the newly-elected Catholicos-Patriarch Iliya his best wishes in his service of the Church and country on behalf of the Government of Georgia.

Archimandrite Grigorios, representing

the Alexandrian Patriarch, said that the Alexandrian Church is happy in that their Sister Georgian Church had acquired such a worthy Primate.

These happy, brotherly sentiments were also shared by the representative of the Bulgarian Church, Archimandrite Naum.

These speakers were followed by Archimandrite Ioann Ananiashvili, who greeted the new Primate on behalf of the Georgian clergy; G. Bogiashvili, representing the Evangelical Baptists in Georgia, and Varlaam Avalishvili, His Holiness Catholicos-Patriarch Iliya's private secretary.

Then His Holiness Vazgen I, Supreme Patriarch-Catholicos of All Armenians, rose to speak again and reminded his listeners that as long ago as 1950 the city of Tbilisi had witnessed the existence of brotherly relations between the Primates of the Russian, Georgian and Armenian Churches, when they met here to sign the appeal calling for the strengthening of Christian peacemaking (*JMP*, 1950, No. 8, p. 5—Russian edition), and expressed the wish that new glorious successes be achieved by stepping up their joint beneficial work in the service to mankind.


The following day, December 26, 1977, a meeting was held in Hotel Iveria between Their Holinesses Catholicos-Patriarch Iliya, Patriarch Pimen and Vazgen I, Supreme Patriarch-Catholicos of All Armenians.

That same day Pavel G. Gilashvili, President of the Presidium of the Supreme Soviet of the Georgian SSR, received His Holiness Patriarch Pimen, accompanied by Metropolitan Yuvenaliy; His Holiness Catholicos-Patriarch Iliya II, accompanied by Bishop Grigoriy of Alaverdi; His Holiness Vazgen I, Supreme Patriarch-Catholicos, accompanied by Archbishop Komitas. The reception was also attended by Archimandrite Grigorios Mudzuris and Archimandrite Naum Shotlev as well as Tengiz D. Onoprishvili, representative of the Council for Religious Affairs of the USSR Council of Ministers in the Georgian SSR.

Later that day the Russian Church delegation left for Moscow.

VALENTIN NIKITIN

At the Centenary Celebrations of Bulgaria's Liberation from the Ottoman Yoke

n the invitation of His Holiness Patriarch Maksim of Bulgaria and the Holy Synod of the Bulgarian Church a delegation from the Russian Orthodox Church headed by Patriarch Pimen visited Bulgaria from October 26 to November 1, 1977, on the occasion of the ecclesiastical celebrations for the centenary of Bulgaria's liberation from the Ottoman yoke.

The delegation set off from Moscow late in the evening of October 24. In the morning of October 26 they were met in Bucharest by His Holiness Patriarch Justin of Romania with a group of dignitaries from the Romanian Church. Amongst those in the welcoming party was Ion Popescu, Director of the Department for Religious Affairs, and other representatives of the government. At tea they held a convivial discussion.

On October 26, our train crossed the border into Bulgaria and stopped in the town of Ruse.

During the stop, His Holiness Patriarch Pimen and the members of the delegation went out onto the platform where they were greeted by members of the clergy and laity of the Dorostol Diocese, headed by Metropolitan Sofroniy. The delegation was also met by Metropolitan Pankratiy of Stara Zagora, Head of the Department of External Church Relations of the Bulgarian Church, and Archimandrite Nikita, Dean of the Moscow Patriarchate Podvorye in Sofia.

Metropolitan Sofroniy delivered a welcoming address to His Holiness Patriarch Pimen expressing his joy at the fact that the Russian Church delegation was commencing its trip around Bulgaria on the occasion of the centenary celebrations from their home town. Metropolitan Sofroniy noted that His Holiness was making his fifth visit to Bulgaria.

In his reply, His Holiness Patriarch Pimen expressed his heartfelt gratitude for this warm welcome on Bulgarian

soil.* His Holiness blessed the believers who had gathered on the platform.

In the evening of October 26, upon their arrival in Pleven, the delegation was met by His Holiness Patriarch Maksim of Bulgaria with an entourage of hierarchs, other ecclesiastical figures and representatives of the government.

After settling into their rooms in the Kailyka Hotel, the delegation set off for the episcopal Cathedral of St. Nicholas in Pleven. Above its entrance is the inscription: "Blessed be he that cometh in the Name of the Lord. Eternal gratitude to our liberator-brothers." Here Vespers was held during which Their Holinesses Patriarch Pimen and Patriarch Maksim prayed standing in places assigned to them in the centre of the cathedral.

After Vespers Metropolitan Kallinik of Vratsa delivered an address, then His Eminence presented His Holiness Patriarch Pimen with a picture of the Pleven Mausoleum Church of St. George the Victorious.

His Holiness Patriarch Pimen spoke in response and after blessing the clerics and parishioners gathered there presented the church with an icon of the Saviour in token of his gratitude that in their prayers they were faithful to the memory of our great ancestors and for the sincere love they bore their descendants.

A lity was said for the warriors who fell for Bulgaria's freedom, after which a moleben was held and "Many Years" sung.

The delegations from the two Churches, headed by their Patriarchs, set off for the mausoleum church, where wreaths were laid with the inscriptions "From the Moscow Patriarchate, tribute to all the Russian and Bulgarian warriors who laid down their lives for the liberation of Bulgaria in 1877-1878" and "From the Bulgarian Patriarchate."

* The addresses delivered by His Holiness Patriarch Pimen during his stay in Bulgaria were published in JMP, No. 2, 1978.

chate, in tribute to all who fell in battle for our faith and motherland in 1877-1878". The wreaths were placed on the northern wall of the mausoleum, which holds a large table with all the names of the fallen Russian heroes in the battles around Pleven. On the southern wall is a table with the names of Romanian soldiers and officers.

On the delegation's return to the hotel a dinner was given, attended by hierarchs, clergymen and government representatives. A banner was hung on the wall with the legend: "Eternal gratitude to our brother-liberators".

During dinner, Metropolitan Kallinik delivered a speech which was followed by addresses from the Chairman of the Regional People's Council of Pleven, who spoke of the eternal gratitude of the Bulgarian people to the Russian soldiers who had crushed the enemy in the battle for Pleven, and of the friendship and mutual assistance which links the peoples of the two countries.

His Holiness Patriarch Pimen delivered an address in reply.

After the dinner, tea and coffee were served in the Soviet Tourist Club in the Kailyka Hotel. At tea Metropolitan Kallinik made a short address, in which he pointed out that during the hard years of Ottoman domination the only place where the sound of church bells could still be heard was in the monasteries hidden deep in the Balkan mountains. "However, even this bell-ringing," he continued, "was kept up thanks to the help given by Russians to our shrines.... For this reason, as we now remember the greatness of heart, the defence and succour of our Russian brothers... we ask you, Your Holiness, as a token of our profound gratitude, to accept this gift, a symbol of freedom, joy and song, as a modest material reminder of our ecclesiastical celebrations." And with those words he presented His Holiness an ingenious little model consisting of several bells of different sizes mounted on a spiral metal strip, crowned with a cross. His Holiness Patriarch Pimen thanked him for the gift and presented each participant in the banquet with a medal specially struck for the 100th anniversary of Bulgaria's liberation.

The chairman of the Regional Council

presented certificates of honour to His Holiness Patriarch Pimen, His Holiness Patriarch Maksim and Metropolitan Yuvenaliy for their participation in the centenary celebrations of the battles of Pleven, and to Metropolitan Kallinik for having organized the festivities.

In the morning of October 27, the delegation visited the Museum of the 1877 Liberation of Pleven. The museum is housed in the building where, on December 11, 1877, Osman Pasha, having been taken prisoner along with thousands of other Turkish soldiers, was presented to Tsar Aleksandr II. This same house was the home of General M. D. Skobelev, the first commandant of the liberated city. The museum's exhibits describe the five-month siege of Pleven.

We drove by car from the museum to the legendary Shipka Pass. The road lay across the picturesque hilly terrain of the Pleven, Lovech and Gabrovo regions.

After moving into the Shipka Hotel we set off to the cemetery, to pay homage at the burial place of the 18 officers and 230 Russian soldiers who fell in the taking and defending of Shipka between June 6 and December 28, 1877. A litany was said and wreaths laid on the common grave. To the singing of "Eternal Memory", red wine was poured crosswise onto the grave and bread broken in commemoration, in accordance with the Bulgarian custom.

A short way above the cemetery stands the Great Russian Monument, erected in honour of the units who fought on Shipka Pass and by Sheinovo. Nearby, the so-called Steel Battery had their artillery position, from which in the hot August days of 1877 they repulsed the fierce attacks of the enemy surging towards St. Nicholas Peak (now Stoleto Peak).

Climbing up the attractive path we reached the magnificent monument, which is built of boulders and in the form of a fortress tower. This is the Freedom Monument, whose inscription states that it was erected in the years 1926-1936 in honour of the freedom fighters.

Within the monument there is a crypt, in the centre of which a marble sarcophagus rests on four reclining



His Holiness Patriarch Pimen and His Holiness Patriarch Maksim at Proskomide commemorating the living and the soldiers who gave their lives for Bulgaria's freedom

lions. This sarcophagus, which was placed here in 1957, contains the remains of 317 of the peak's defenders. In the northern niche a Russian soldier and Bulgarian volunteer, sculpted in stone, stand frozen on eternal guard duty. The eastern niche contains the inscription: "O man of Bulgaria, bow your head at this holy place, the sacred monument to the eternal friendship between the Bulgarians and the Russians, who have sealed our friendship with the blood they shed." Wreaths were laid in the crypt from the Russian and Bulgarian Churches.

Next to the Freedom Monument burns a mighty Eternal Flame, kindled in 1969.

The Shipka Pass abounds with monuments commemorating the legendary battles. By the Shipka Hotel itself, where the delegation had put up, there is a common grave, whose headstone bears the inscription: "To our heroic comrades who fell in the defence of Shipka Pass between August 9 and December 28, 1877." Here lie the remains of 892 Russian soldiers and officers of the 9th Artillery Brigade, the 35th Bryansk and 36th Orel Infantry Regiments.

After visiting these memorial places

the guests and hosts repaired to the Shipka Hotel, where dinner was given. At the meal, Metropolitan Pankraty of Stara Zagora welcomed the delegation, then Nedyalko Penchev, Chairman of the Regional People's Council of Stara Zagora, rose to speak. After his speech he presented His Holiness Patriarch Pimen a chased image of St. George. Then the delegation was welcomed by Vasil Gryncharov, Secretary of the Executive Committee of the Regional People's Council of Gabrovo, who remarked on the peacemaking activities of both the Patriarchs. These words were met with exclamations of "Bravo!" and loud applause.

In his reply, His Holiness Patriarch Pimen spoke of how deeply he had been moved by his visit to the Shipka Pass, a place equally dear to the hearts of Russians and of Bulgarians.

Dinner was followed by a short rest and then the delegation departed by motorcar across the pass, to the southern side of the Balkans to the town of Shipka, with its Memorial Church of the Nativity of Christ. The construction of this church was put forward in 1879 on the initiative of Olga Nikolaevna, the mother of General M. D. Skobelev, and the famous Russian statesman N. P. Ignatiev. The church is one of the best monuments in Bulgaria to the War of Liberation and Russo-Bulgarian friendship, was built in 1902 on the slopes of the Balkans for the 25th anniversary of the Shipka Battle. Outside, in the open cloisters and on the inner walls of the church are 34 large marble slabs, bearing in golden letters the names of the generals and officers and the numbers of other ranks who fell in the Balkans in the 1877-1878 war. There are 17 tombs in the crypt under the church, each of which bears the name of the regiments and units which fought in the battles on Shipka and by Sheinovo. Beneath the marble headstones of these tombs lie the remains of the fallen heroes.

The guests were greeted by a mighty peal of bells, which was joyously echoed by the hills and the famous Valley of Roses. There are 17 bells in the church's bell-tower, the biggest of which weighs more than 11.6 tons. A multi-

de of people had gathered in the recourt of the church.

A short moleben was said in the church, after which the rector, Stau-phore Hierooikonomos Encho Zhelyaz-ov, delivered a welcoming address, in which he gave a brief résumé of the story of the church's construction. In 1957, the church was restored, its cupo-les regilded with gold sent as a gift to the Russian Orthodox Church. In 1977, internal and external restoration work was carried out on funds alloca-d by the Bulgarian Government. The rector presented His Holiness Patriarch Pimen with an icon of All the Saints who Shone Forth in Russia, in re-membrance of the centenary of the liberation of Bulgaria and of the 75th anniversary of the consecration of the memorial church.

Metropolitan Yuvenaliy of Krutitsy and Kolomna delivered an address in response. "We are profoundly moved," he said in conclusion, "as we pay hom-age to the remains of the fallen de-fenders of Shipka, and we sing Eternal Memory to them. Their great deeds live on and will live on for time immemori-ble for they laid down their lives for the sake of truth and happiness in our mother country of Bulgaria."

After the conclusion of Metropolitan Yuvenaliy's address, His Holiness Pa-triarch Pimen presented the church with sacred vessels, and the rector with an ornamented cross. After this presenta-tion a lity was said in the crypt to the fallen soldiers and wreaths laid by members of both Churches. Then hosts and guests continued on their way.

On their arrival in the town of Ka-nanlik they stopped at the Holy Gates of the Convent of the Presentation of the Blessed Virgin in the Temple. To the singing of "It Is Meet" and the tolling of bells the guests and the nuns entered the convent church bear-ing lighted candles. Here a lity was said to the fallen warriors. Hegumenia Polinariya, the mother superior, de-livered a welcoming address, in which she talked of the convent's history and their indebtedness to the Russian peo-ple. "The Kazanlik convent," she remarked, "was only founded in the 19th century, thanks to the generous material assistance of the consangui-



Metropolitan Yuvenaliy celebrating Divine Liturgy in the Russian Podvorye Church in Sofia

neous Russian people of one faith. Our holy cloister was able to give evidence of its gratitude to the Russian people particularly during the War of Libera-tion, when the convent was converted into a field hospital for Russian sol-diers wounded in the battle on Shipka. All the nuns were nurses who allevi-ated the suffering of the wounded and gave spiritual comfort. Every year the local people celebrate here on the an-niversary days of the legendary battle on Shipka Pass. And at every Divine Liturgy the Russian soldiers who fell on the field of battle for the faith and liberation of our people are remem-bered at the Great Entrance."

His Holiness Patriarch Pimen thank-ed the reverend mother for her wel-come, and then Bishop Gleb of Orel and Bryansk delivered a short address. He told his listeners how the old in-habitants of Orel and Bryansk cherish the memory of those heroes from among their midst who had laid down their lives for the freedom of the Bul-garian people. After this His Holiness Patriarch Pimen presented the convent an icon of the Saviour, bestowed an ornamented cross on the reverend mother and presented the sisters enam-

elled icons of the Mother of God, made in the workshops of the Moscow Patriarchate.

All now withdrew from the church to the convent courtyard, on the sanctuary side of the church, where Russian soldiers and Bulgarian volunteers who perished from their wounds lie buried. To the singing of Eternal Memory red wine was poured crosswise on the graves in accordance with the local custom, and wreaths laid.

His Holiness Patriarch Pimen blessed the recently restored living quarters, and the guests viewed the exhibition in memory of the heroic liberators, arranged in the hall where the blessing took place.

This was followed by supper in the convent refectory. Speeches were delivered by Metropolitan Pankratiy and Stancho Koev, Chairman of the Kazanlik Town Council.

His Holiness Patriarch Pimen thanked the sisters for the common prayer, the generous hospitality and the kind words addressed to our delegation. His Holiness presented the Order of St. Vladimir, 1st Class, to Metropolitan Pankratiy, in recognition of his ecumenical service and peacemaking.

After divine service in the morning of October 28, the guests thanked their hosts for their generous hospitality, and took their leave. They motored to the town of Sopot, to the Convent of the Ascension. Hegumenia Magdalena, the mother superior, welcomed the Church Primates and their entourage. Archbishop Varfolomei of Tashkent and Central Asia offered thanks, on behalf of His Holiness Patriarch Pimen and his entourage, for their cordial welcome, and expressed their best wishes to the reverend mother and the sisters. His Holiness Patriarch Pimen bestowed an ornamented cross on Hegumenia Magdalena, and presented her with an altar cross for the convent church. After this the travellers were given tea, during which Metropolitan Varlaam, whose jurisdiction extends over the convent, welcomed the guests and presented them souvenirs.

On their arrival in Sofia the delegation moved into the luxurious Sofia Hotel. The Soviet Embassy in Sofia

gave a dinner in their honour, which was also attended by His Holiness Patriarch Maksim and members of the Holy Synod of the Bulgarian Church. The hosts, Ambassador Vladimir Nikolayevich Bazovsky and his wife, Klavdiya Grigorievna, cordially received their guests in the new building of the Soviet Embassy. Speeches were delivered at the dinner by His Excellency the Ambassador, His Holiness Patriarch Pimen and His Holiness Patriarch Maksim.

Later that day the Primates of the two Churches were received by Todor Zhivkov, Chairman of the State Council of the Bulgarian People's Republic.

On October 29, Metropolitan Yuvenskiy celebrated Divine Liturgy in the Moscow Patriarchate Podvorye Church of St. Nicholas in Sofia; he was assisted by Russian and Bulgarian clerics. The service was attended by Their Holinesses Patriarch Pimen and Patriarch Maksim, members of the Holy Synod of the Bulgarian Church, and Bulgarian and Russian hierarchs. Present among the congregation were also the British Plenipotentiary Minister, Lord Cloake and Lady Cloake, and Mme. Gabriel Haramis, the wife of the Greek Ambassador.

On welcoming His Holiness Patriarch Pimen, Prof. N. M. Dylevsky, the churchwarden, delivered an address and offered bread and salt, the traditional symbols of hospitality. After Divine Liturgy, the dean of the podvorye, Archimandrite Nikita greeted His Holiness Patriarch Pimen; in his address he related how, thanks to the paternal care of His Holiness Patriarch Maksim and the Holy Synod of the Bulgarian Church, as well as of the Committee for the Bulgarian Orthodox Church Affairs and Religious Cults, the podvorye church had been restored and was in a worthy state to celebrate this significant date of the centenary of the liberation of Bulgaria.

After replying to the dean's address, His Holiness Patriarch Pimen presented the church with an altar cross, and bestowed an ornamented cross on Archimandrite Nikita. His Holiness the Patriarch gave little icons of the Mother of God to the worshippers who came up to receive his blessing.

During dinner at the hotel, His Holiness Patriarch Pimen congratulated His Holiness Patriarch Maksim on his birthday and presented him with a pagonia and a cross.

Later that day His Holiness Patriarch Pimen was interviewed by a correspondent from the Bulgarian Sofia Press Agency (see *JMP*, 1978, No. 2, 57).

In the evening of October 29, All-night Vigil was held in the patriarchal cathedral church—the Memorial Cathedral of St. Aleksandr Nevsky. It was attended by those participating in the festivities. After the service, Archimandrite Nikita gave a dinner for their Holinesses Patriarch Pimen and Patriarch Maksim and the delegation from the Russian Church.

The high-point of the church festivities devoted to the centenary of Bulgaria's liberation came with the celebration of Divine Liturgy in the Patriarchal Cathedral of St. Aleksandr Nevsky on October 30. The Liturgy was celebrated by Their Holinesses the Patriarchs with members of the Holy Synod and other hierarchs of the Bulgarian Church, and members of the Russian Orthodox Church delegation and of the Bulgarian clergy.

After the service, a litany and a memorial service were said for the fallen liberation soldiers. Afterwards His Holiness Patriarch Maksim delivered an address*.

In his address Patriarch Pimen expressed his gratitude for the joyous welcome he had been accorded.

Patriarch Maksim presented his distinguished guest with a triptych, executed by contemporary Bulgarian icon-painters, and His Holiness Patriarch Pimen presented him with sacred vessels and a Vladimir icon of the Mother of God.

After divine service, His Holiness Patriarch Maksim and the Holy Synod of the Bulgarian Church held an official reception, which was attended, in addition to the organizers and the delegation from the Russian Orthodox Church, Stoino Barymov, Chairman of the Committee for the Bulgarian Orthodox

Church Affairs and Religious Cults of the Ministry of Foreign Affairs, officials of the Sofia City Council Executive Committee, the Fatherland Front, the Bulgarian-Soviet Friendship Society, the Slavonic Committee, the Soviet Embassy, as well as by other official personages.

At dinner, Their Holinesses the Patriarchs delivered speeches.

On October 31, Archpriest Prof. Vasilii Stoikov, a member of the Russian Church delegation, read a paper entitled, "The Participation of the Russian People in the Liberation of Bulgaria (from accounts in the *Tserkoven Vestnik*)", at a meeting of the faculty and students dedicated to the centenary and held in the Assembly Hall of the St. Kliment of Ohrid Theological Academy in Sofia.

In the afternoon, the State Council of the People's Republic of Bulgaria gave an official dinner in honour of the visitors to the celebrations. The guests were received by General Ivan Mikhailov, Deputy Chairman of the State Council. The dinner was also attended by Zhivko Popov, Deputy Minister of Foreign Affairs, Stoino Barymov, Chairman of the Committee for the Bulgarian Orthodox Church Affairs and Religious Cults of the Ministry of Foreign Affairs, and other officials. General Ivan Mikhailov proposed a toast in which he described the Bulgarians' sincere love of the Russian people, who have twice liberated them—first from the Ottoman yoke, and then from fascism. He went on to say that modern-day socialist Bulgaria is developing with great brotherly assistance from the Soviet people. He also remarked on the beneficial activities of the Russian and Bulgarian Churches, which are closely linked to one another, and support the peace initiatives of the Soviet and Bulgarian peoples and of their governments. General Mikhailov congratulated His Holiness Patriarch Pimen on being awarded the Order of the Red Banner of Labour. He concluded his toast by conveying the greetings of Todor Zhivkov, Chairman of the State Council of the People's Republic of Bulgaria.

His Holiness Patriarch Pimen replied to the address, and proposed a

* The addresses delivered by His Holiness Patriarch Maksim during the centenary festivities are published in *JMP*, 1978, No. 2, p. 54.

toast at the end of the dinner in which he invited his listeners to raise their glasses to the People's Government of Bulgaria under the leadership of Todor Zhivkov, Chairman of the State Council of the People's Republic of Bulgaria, to the health of General Ivan Mikhailov, a great friend of our country, and to the eternal friendship of the Soviet and Bulgarian peoples.

In the evening of October 31, a reception was held in the Synodal Hall. His Holiness Patriarch Maksim delivered a speech, and bestowed upon His Holiness Patriarch Pimen the Order of St. Ioann of Rila, 1st Class, for his ecclesiastical, patriotic, ecumenical services and peacemaking. Metropolitan Yuvenaliy was awarded the Order of Sts. Cyril and Methodius, 1st Class. Archbishop Varfolomei, Bishop Serapion and Bishop Gleb were awarded the Order of Sts. Cyril and Methodius, 2nd Class. The other members of the delegation were awarded the Order of St. Kliment of Ohrid, 2nd Class.

His Holiness Patriarch Pimen, in remembrance of the ecclesiastical celebrations devoted to the centenary of the liberation of Bulgaria, awarded the Order of St. Vladimir, 2nd Class, to a

large group of Bulgarian hierarchs. A number of Bulgarian priests and other people were awarded the Order of St. Vladimir, 3rd Class.

These presentations were followed by the showing of the film "The 50th anniversary of the founding of the Memorial Church of St. Aleksandr Nevsky". A delegation from our Church headed by His Holiness Patriarch Pimen, attended the celebration of the 50th anniversary of the church's consecration in 1974.

On November 1, the delegation departed for Moscow. They were seen off at Sofia Airport by His Holiness Patriarch Maksim, representatives of the episcopate, clergy and laity of the Bulgarian Church; Archimandrite Nikita, Dean of the Moscow Patriarchate; Podvorye in Sofia; and Archimandrite Avel, Father Superior of the Russian Monastery of St. Panteleimon the Great Martyr on Mount Athos. The Committee for the Bulgarian Orthodox Church Affairs and Religious Cults was represented by its chairman, Stoino Barymov, and the Soviet Embassy by a group of officials.

Archpriest VASILIIY STOIKOV



The Primate of the Russian Church at Tbilisi Airport, December 22, 1977

See p. .



Holiness and Beatitude Iliya II, Catholicos-Patriarch of All Georgia, Archbishop of Mtskheta and Tbi-



Dr. Karoly Toth, General Secretary of the Christian Peace Conference, received in audience by Patriarch Pimen. See p. 57



Sitting from left to right are participants in the first session of the African Christian Peace Conference (AfCPC), Freetown, December 15, 1977: Mr. Stanford Shauri, Secretary of the AfCPC (Tanzania); Archbishop Joseph of Kaffa (Ethiopia); Mrs. Nora Chase (Namibia); Archbishop Vladimir of Vladimir a Suzdal (USSR); Mrs. Margaret Mugo, Vice-President of the AfCPC (Kenya); the Rev. Dr. Richard Andriamanjato, President of the AfCPC (Malagasy Republic); Canon Cole Wilson, Chairman of the CPC Regional Committee in Sierra Leone; Mr. Kamara-Taylor, Prime Minister of Sierra Leone; Dr. June Holst-Rones, Mayoress of Freetown; Bishop Dr. Karoly Toth, General Secretary of the CPC (Hungary); Canon Burgess (Cameroon); General Secretary of the All-Africa Conference of Churches; Dr. Racoto Andriamanjato (Malagasy Republic); Bishop Festus Segun (Nigeria). See p. 35

Message to Bishop Dr. Karoly Toth

Dear Dr. Karoly Toth,

Our cordial congratulations on your election and inauguration to the post of Bishop of the Danube Church District. For many years now we have known you as a person deeply committed to ecclesiastical interests, ecumenical activities and peacemaking as befits an eminent religious leader. We have always assessed your theological knowledge very highly with the help of which you have invariably revealed the inner meaning of Christian witness and service.

We are very grateful to you for your contribution towards developing fraternal relations between the Reformed Church in Hungary and the Russian Orthodox Church, by establishing a dialogue between theologians of the Reformed and the Orthodox Churches.

We also thank you and keep in mind your continual contribution in strengthening fraternal relations as a whole between Christians of the Hungarian People's Republic and the Soviet Union, and between all the peoples of our two countries.

We feel that your purposeful and creative activities are exceptionally important, I refer to your work with the Christian Peace Conference during almost two decades, and particularly in the last six years in your capacity as its general secretary. It has been mainly thanks to your great initiative, experience and knowledge, in cooperation with the President of the Christian Peace Conference, His Eminence Metropolitan Nikodim of Leningrad and Novgorod, that you have achieved the successful development of the CPC.

Because of all this we are very pleased at your new appointment, for now the Reformed Church in Hungary has another worthy leader.

Nevertheless we hope that you will continue to be as energetic in your very useful ecumenical service and peacemaking from your new elevated position in life, and that brotherly cooperation between representatives of our Churches will be as successful as before.

Kindly convey my heartfelt greetings to your wife and to all your family.

May the Lord bless your future work. With my abiding love in Christ,

+ PIMEN, Patriarch of Moscow and All Russia

October 24, 1977

Dr. Karoly Toth Elected Bishop

Dr. Karoly Toth, General Secretary of the Christian Peace Conference was elected Bishop of the Danube Church District of the Reformed Church in Hungary. The installation took place in Budapest on October 31, 1977.

The festive General Assembly of the Danube Church District opened at the Reformed cathedral in Calvin Square, Budapest. Among those present were the bishops of the Reformed Church in Hungary led by Bishop Dr. Tibor Bartha, Chairman of the Synodal Council, members of the General Assembly

of the Danube Church District, a multitude of believers, eminent religious figures of other Christian Churches of Hungary, and guests from abroad representing a number of Churches and religious organizations. Present at the ceremony was the State Secretary, Imre Miklos, the President of the State Department for Religious Affairs, and several staff members of this department.

From the Russian Orthodox Church the festivities were attended by Metropolitan Filaret of Berlin and Central

Documents of the Mixed Theological Commission on Orthodox-Old Catholic Dialogue

The Mother of God

The Church, professing the hypostatic union in Jesus Christ of the divine and human natures, recognizes correspondingly that the Blessed Virgin Mary bore no ordinary man, but the God-Man Jesus Christ, and is in truth the Theotokos, as defined by the Third and confirmed by the Fifth Ecumenical Councils. According to St. John Damascus, the name of the Theotokos contains all the mysteries of the Economy (*On Orthodox Faith*, III, 12, Greek Patrology (PG), 94, 1029 C) ¹.

1. Through the power of divine omnipotence the Son of God received a complete human nature, body and soul, from the Virgin Mary, for the power of the Most High overshadowed Her and the Holy Spirit came down upon Her (Lk. 1. 35). And so the Word was made flesh (Jn. 1. 14). By means of the true and real maternity of the Virgin Mary the Redeemer was united with the human race.

There is a vital connection between the truth of the one Christ and the truth of the Virgin Mary as the Mother of God ...for in Him (Jesus Christ) two natures were united. It is for this reason that we profess one Christ, one Son and one Lord. On the basis of this unfused union we profess the Blessed Virgin to be the Mother of God, because God the Word was made flesh and made man and in His very conception joined with Himself the temple which He received from Her (*Ispovedanie very svyatogo arkhiepiskopa Kirilla Aleksandriyskogo*—"The Confession of Faith of St. Cyril of Alexandria") ². ... Unanimously we instruct the profession of one and the same Son, our Lord Jesus Christ... pre-eternally generated by the Father in His Godhead, and in the latter days born of Mary the Virgin Mother of God for our sake and for the sake of our salvation in His humanity (Definition from the Fourth Ecumenical Council) ³.

(2) The Church, venerating the Virgin Mary as the Mother of God, Whose bearing Him St. Ignatius the Theopho-

Europe, Patriarchal Exarch to Central Europe, Archpriest Ilés Berki, of the Dormition Church in Budapest, and Mr. Aleksei S. Buyevsky, Secretary of the Department of External Church Relations.

The General Assembly confirmed the election of Dr. Karoly Toth to the post of the Bishop of the Danube Church District and officially announced it to its elect. This was followed by the installation of the new bishop. Then Dr. Karoly Toth delivered his first episcopal sermon and benediction.

During the solemn ceremony congratulatory addresses were delivered. Metropolitan Filaret read out the message of greetings addressed to Bishop Dr. Karoly Toth from His Holiness Patriarch Pimen of Moscow and All Russia, and conveyed the greetings messages from the CPC President, Metro-

politan Nikodim of Leningrad and Novgorod, and from Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, to the newly-elected bishop and concluded with his own congratulations.

After the ceremony at the cathedra the festive General Assembly continued its work in the Conference Hall of the Danube Church Centre.

In his inauguration speech the newly-elected bishop presented the programme of his future episcopal activities. Felicitations to Bishop Dr. Karoly Toth were extended by State Secretary, Imre Miklos, and by representatives of the Churches and religious associations of Hungary and other countries.

That same day, the Synodal Council of the Reformed Church in Hungary gave a banquet in honour of the newly-elected bishop, Dr. Karoly Toth.

ros called a "glorious mystery" (*Epistle to the Ephesians*, 19, 1) ⁴, glorifies Her perpetual virginity. The Mother of God is truly ever virgin and ever maiden, Who bore Christ intact, in a manner beyond our understanding and beyond words. In their greeting to the Emperor Marcian the Fathers of the Fourth Ecumenical Council stated that the fathers reveal for all the meaning of faith and diligently preach about the beneficences of the Incarnation, as the mystery of the Economy brought forth from the maternal womb, by a power on high, so that the Virgin is also called the Theotokos, because of Him Who gave Her Her maidenhood even after His birth and divinely sealed Her womb, and called His true Mother, because She brought forth in the flesh the Ruler of all (Mansi, ⁵ VII, 461 V; *The Acts of the Ecumenical Councils*, IV, 173). The Seventh Ecumenical Council in its definitions declares the following: "...we profess two natures in Him Who was made flesh for our sake from the immaculate Mother of God and ever Virgin Mary" ⁶. And Blessed Augustine says: The Son was born of the Holy Spirit and of the Virgin Mary. His human birth contained both the base and the lofty. Why the base? Because as a human being He was born of a human being. Why the lofty? Because He was born of the Virgin. The Virgin conceives, the Virgin gives birth, and after giving birth remains the Virgin (*On the Instruction of the Unlearned*, 1, 3, 6; the Latin Patrology (PL), 40, 630; cf. also St. Sophrosius, Patriarch of Jerusalem. *General Epistle*, Greek Patrology 87, 3164, 3176, Mansi, XI, 476, 485; St. John of Damascus. *On Orthodox Faith*, IV, 14, Greek Patrology, 94, 1161, AV; St. Maximus the Confessor, *On Various Difficulties*, Greek Patrology, 91, 1276 A et al.).

(3) For this reason the Church has a very particular veneration for the Virgin Mother of God and venerates Her, albeit not like God, but as the Mother of God in the flesh (St. John of Damascus. *On Icons*, Greek Patrology 94, 1357) ⁷. In this way, while giving pride of place to the praise and true worship which are due only to the Divine nature, to God Himself, for our salvation in Christ and His beneficence, the Church places next

in importance the Mother of God, as the chosen Vessel in the Economy of Salvation, as She Who received into Herself in faith, humility and obedience the Word of God, as the Door through which God entered the world. In calling Her Blessed, Most Holy, Immaculate, Most Pure, Most Honourable, Most Glorious and Holiest of All, the Church professes through God's grace the relative sinlessness of the Ever Virgin when the Holy Spirit came down upon Her, relative because in essence only Jesus Christ our Saviour is absolutely without sin.

The Church does not know the recent dogmas of the Immaculate Conception and bodily assumption of the Mother of God. However, she celebrates the Mother of God's entry into eternal life, the public glorification of Her Dormition.

(4) The Church venerates the Mother of God because She alone was chosen in the Economy of Salvation and as humanity's particular Intercessor before God. However, the Church distinguishes between the intercession of the Mother of God and Jesus Christ's unique mediation. For there is one... mediator between God and men, the Man Christ Jesus "Show forth Thy love for mankind, O Merciful One; accept the intercession of Thy Mother, the Theotokos, for us; and save, Thy despairing people, O our Saviour" (Saturday Vespers, Tone 8, Theotokion) "O God... grant us all participation in the life of Thy Son through communion with the Virgin Mary, the Holy Mother of our Lord and God... and with all Thy saints. Look upon their life and death and heed their prayers for Thy Church on earth" (from the Divine Liturgy of the Old Catholic Church of Switzerland).

Although in the hymns of the Church the Mother of God is called the "Intercessor", She is never referred to as "fellow-intercessor" or "fellow-redeemer" (on a par with Christ), since She is only our Intercessor (before God) in prayer.

This account of the Mother of God, in the opinion of the Mixed Orthodox-Old Catholic Theological Commission, represents the teaching of the Orthodox and Old-Catholic Churches.

EDITORIAL FOOTNOTES

(1) St. John of Damascus. "Complete Works". St. Petersburg, 1913, V. I. Bk. 3, Chap. XII, pp. 260-261.

(2) "The Acts of the Ecumenical Councils". Kazan, 1861, Vol. II, p. 358—"The Teachings of St. Cyril of Alexandria to the Peoples"—and p. 375—"The Epistle of St. Cyril of Alexandria to Bishop John of Antioch".

(3) "The Acts of the Ecumenical Councils". Kazan, 1878, Vol. IV, p. 52—"The Acts of the Fifth Council of Chalcedon".

(4) "Epistle of St. Ignatius the Theophoros to the Ephesians". St. Petersburg, 1902, Chap. XIX, pp. 50-51: "The virginity of Mary and Her child-bearing was hidden from the prince of this world; so likewise was the death of the Lord—three mysteries that are to be proclaimed with a shout, which were effected in the quiet of God."

(5) Giovanni Domenico Mansi, Archbishop of Lucca (1692-1769)—a member of the Catholic Church, scholar and editor of important ecclesiastical works. Connected with his name is a large-scale (31 volume) edition of Church acts (Venice, 1759-1788).

(6) "The Acts of the Ecumenical Councils". Kazan, 1891, Vol. VII, p. 284—"The Acts of the Seventh Ecumenical Council".

(7) St. John of Damascus. "Complete Works". St. Petersburg, 1918, Vol. I, Chap. 41, p. 404. "Third apology against the iconoclasts".

The Essence and Notes of the Church

I. (1) In essence the Church is closely linked with the mystery of the Triune God, revealed in Christ and in the Holy Spirit (cf. Eph. 5. 32). It is the "treasurehouse of God's ineffable mysteries" (cf. St. John Chrysostom. Homily on I Cor. 16, 3. Greek Patrology [PG], 61, 134).

Holy Scripture and Tradition do not give a direct and complete definition of the concept of the Church. However, they give many images and descriptions, from which we can conclude what the essence of the Church is.

According to Holy Scripture, the Church is *the body of Christ* (Rom. 12. 4; 1 Cor. 12, 13 and 27), *the people of God* (1 Pet. 2. 10), *the church or the house of God* (1 Tim. 3. 15; Eph. 2. 19; 1 Cor. 3. 16), *a royal priesthood* (1 Pet. 2. 9), *the bride of Christ* (Mk. 2. 20; Mt. 25. 1; Rev. 21. 2), *the vineyard of the Lord* (Is. 5. 7).

Tradition, too, gives us descriptions each of which stresses a different facet of the Church, for instance her episco-

pal structure, her priestly and charismatic character, the fact that she is a community of the faithful, that she consists of the orthodox throughout the centuries, and that she unites humanity in the God-Man.

(2) Hence it follows that the Church in her essence is more than a human society and more than a temporary phenomenon in human history. Her origins are in God's pre-eternal providence for man and the world, prefigured in the Old Testament by Israel and foretold by the prophets as God's future peoples, the people of the New Testament, in which God was to create His final, all-embracing and indestructible kingdom on earth (Is. 2. 2; Jer. 31. 31), and in the fullness of time this was realized in the Incarnation of the Word of God through His preaching of the Gospel, choosing Twelve Apostles, instituting the Eucharist, Death on the Cross and Resurrection, and also through the sending of the Holy Spirit at Pentecost to bless the Church and strengthen the Apostles in their work.

(3) In this way the Church, founded by the Lord on earth, is the body of Christ, whose head is Christ Himself. The Church is the God-Man organism: a particular society, definable and tangible, and at the same time an inner and a spiritual link between her members and her Divine Founder on the one hand, and between the separate members on the other. As God's active people the Church lives on earth awaiting her Lord unto the coming of God's Kingdom. She lives and exists both in Heaven, in the persons of those who have already died and are triumphant there, and on earth in the persons of the faithful who fight the *good fight* (2 Tim. 4. 7). As the invisible and heavenly Church on the one hand and a earthly and visible community and organism on the other, with a priesthood which is canonically linked to the Apostles and also a strong and stable body of dogmatic and moral principles; along with a particular and fixed form of liturgy—an organism within which we distinguish between clergy and people.

In the Church we find the perfection of the new life in Christ and the Holy Spirit, and through her we receive grace and the divine life of the Hea-

of all the members for their sanctification and salvation.

(4) Correspondingly the Church, founded on earth by the Lord, is not only something internal, an invisible community or an ideal Church which evades description, whose separate members are imperfect reflections of the whole. Such an idea of the essence of the Church would contradict the spirit of Holy Scripture and Tradition and distort the true matter of Revelation and the historical character of the Church.

II. The essence of the Church has found its dogmatic expression in the Niceno-Constantinopolitan Creed, adopted by the Fourth Ecumenical Council in Chalcedon. In this Creed faith in the Triune God is followed by the profession of faith in the "One, Holy, Catholic and Apostolic Church".

(1) The Church is "One", because as Christ is Head of One Church, so there is one body, quickened by the Holy Spirit, which unites Christ as the Head and the faithful as the members. In this body all the Local Churches are joined by a unity of faith, liturgy and organization, and this unity of faith and organization is a link joining the faithful with the Saviour and with each other in love and peace, to be seen in the profession of one and the same faith and the celebration of one and the same liturgy, since this is founded on dogma. Unity of organization is to be seen in the fact that the leadership is based on the same principles and in obedience by the faithful to the holy canons, to one source and authority, a hierarchy founded on sobornost.

If different members of the Church achieve knowledge of the truths of faith through different means, this in no way lessens or disrupts the unity of faith, just as it is not disrupted by the fact that sometimes the Church shows tolerance towards those who deviate from unity of faith and order; because of the Church's concern and her oikonomia they are not cut off from the body of the Church.

In this way, although in the Church, the body of Christ, there are many members, they are all one body, joined in an indivisible unity. It was for this unity that the Lord prayed, when He

compared the unity of the faithful to the unity of Father and Son (Jn. 17. 21), as an image of the unity of the Triune God. "For the Father and the Son and the Holy Spirit are one will. God wishes us to be the same when He says: *That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us*" (St. John Chrysostom. *Homily on John*, 78, 3. Greek Patrology, 59, 425).

(2) The Church is "Holy" because Christ, her Head, is holy, *and gave himself for it; that he might sanctify... it... That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish* (Eph. 5. 25-27).

Christ made the Church *the house of God* (1 Tim. 3. 15; Heb. 3. 6). He gave her communion and participation in His holiness, grace and divine life, sanctified *the people with his own blood* (Heb. 13. 12). This is why Christians are called *saints* (Acts 9. 13).

The holiness of the Church does not prevent there existing within her members with moral imperfections. The fathers unanimously condemned those who through over-ascetic tendencies regarded the Church as a society consisting only of saintly members.

(3) The Church is "Catholic" because Christ, her Head, is the Ruler of the universe, and she is destined to spread over all creation, throughout all nations and in all ages (Mt. 28. 20; Mk. 16. 15; Acts 1. 8). This is the external and the quantitative meaning of catholicity.

In the inner and qualitative meaning of this term the Church is called "Catholic" because while she is spread throughout the universe, she remains one and the same everywhere. She is Catholic insofar as she possesses *sound doctrine* (Tit. 2. 1; 1 Tim. 6. 20), abides in the original Apostolic Tradition, and truly continues and preserves that which was believed everywhere, was always believed and was believed by all (St. Vincent of Lerins. *Commonitorium* 2. Latin Patrology, 50. 640). Consequently the Church is Catholic in the sense that she is orthodox, authoritative and true Church.

According to St. Cyril of Jerusalem: The Church is called "Catholic" be-

cause she is spread throughout the universe, from one end of the earth to the other; because she offers the whole plenitude, leaving nothing out, of all that should be included in human knowledge, the dogmas of the visible and the invisible, of heaven and earth; she is called "Catholic" because she calls to piety the whole human race—rulers and subordinates, educated and simple people; and, finally, because everywhere she heals and cures all kinds of sin, committed by body and soul; and because it is within her that we acquire all that is called virtue, of whatever kind—in deed, in word, and in all spiritual gifts (*Catecheses*, 18, 23—Greek Patrology, 33, 1044) *.

(4) The Church is "Apostolic" because her Divine Founder was the first "Apostle" (Heb. 3. 1, cf. Gal. 4. 4), and because she is *built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone* (Eph. 2. 20).

The mission of Jesus Christ extends from the Father, Who sent into the world the Son, Who sent out His disciples (Jn. 20. 21), saying: *He that*

* Svyatoi arkhiepiscope Ierusalimsky Kirill. Tvorennya—"St. Cyril, Archbishop of Jerusalem. Works." St. Petersburg, pub. P. P. Soikin, p. 230.—Ed.

heareth you heareth me (Lk. 10. 16). Since their death this mission has been carried on by the Church, which preserves and passes on the heritage of the truth entrusted to the Apostles in her spiritual life, in the celebration of the Sacraments and in her teaching. The teaching guarded by the Church is the inner essence of her apostolicity. The other element of this is the unbroken succession reaching back to the Apostles of pastors and teachers of the Church who are the external sign and as it were the guarantee of the Church's truth.

Both these elements of apostolicity, the inner and the external, are interconnected and mutually dependent, because the lack of one of them would disrupt the essence of apostolicity and the plenitude of the Church's truth.

These four dogmatic notes of the Church stand in mutual and indivisible unity, which is a sign of the indestructibility and infallibility of the Church, which is *the pillar and ground of the truth* (1 Tim. 3. 15).

This account of the essence and attributes of the Church conveys, in the opinion of the Mixed Orthodox-Old Catholic Theological Commission, the teaching of the Orthodox and the Old Catholic Churches.

Beneath both texts stand the following signatures:

ORTHODOX COMMISSION:

PATRIARCHATE OF CONSTANTINOPLE

Metropolitan IRENEOS of Germany,
Chairman

Prof. EMMANUEL PHOTIADIS

ALEXANDRIAN PATRIARCHATE

Metropolitan PARTHENIOS of Carthage
PATRIARCHATE OF JERUSALEM

Archbishop CORNELIOS of Sebastea

Metropolitan CHRYSOSTOMOS of Gardikion
MOSCOW PATRIARCHATE

Metropolitan FILARET of Berlin
and Central Europe

Archpriest Prof. NIKOLAI GUNDYAEV
SERBIAN PATRIARCHATE

Archpriest Prof. DIMITRIJE DIMITRIJEVIC
ROMANIAN PATRIARCHATE

Archpriest Prof. STEFAN ALEXE
BULGARIAN PATRIARCHATE

Prof. ILIYA TSONEVSKY
CHURCH OF CYPRUS

Prof. ANDREAS MITSIDIS
HELLENIC CHURCH

Prof. IOANNES KALOGIROU

Prof. MEGAS PHARANTOS

OLD CATHOLIC COMMISSION

Bishop LEON GAUTHIER of the Christian
Catholic Church of Switzerland,
Chairman

CHURCH OF THE NETHERLANDS

Prof. Dr. PETERUS JOHANNES MAAN

The Rev. Dr. MARTIEN PARMENTIER

WEST GERMAN CHURCH

The Rev. Prof. WERNER KÜPPERS

The Rev. Prof. CHRISTIAN OEYEN

CHURCH OF SWITZERLAND

The Rev. Prof. HERWIG ALDENHOVEN

AUSTRIAN CHURCH

The Rev. Dr. GÜNTHER DOLEZAL

POLISH CHURCH

Bishop TADEUSZ MAJEWSKI

Bishop MAKSYMILIAN RODE

who also represented the Polish

National Catholic Church of the USA and
Canada

Chambesey (Geneva),

the Orthodox Centre

of the Ecumenical Patriarchate,

August 27, 1977

Metropolitan NIKODIM's Letter Regarding the Mixed Theological Commission Documents

To His Eminence
Metropolitan FILARET of Berlin
and Central Europe, Patriarchal
Exarch to Central Europe,
member of the Mixed Theological
Commission
on the Orthodox-Old Catholic Dialogue,
representing the Moscow Patriarchate

Your Eminence,

After receiving the resultant documents from the Mixed Theological Commission on the Orthodox-Old Catholic Dialogue which took place from August 20 to 28, 1975 in Chambesy, the Holy Synod Commission on Christian Unity and Inter-Church Relations of the Moscow Patriarchate subjected these documents* to study and discussion. In summarizing the results of this study and discussion, I consider it necessary to make some comments on the contents of the resultant documents from the meeting in Chambesy, comments which should be relayed to the members of the Mixed Commission on the Orthodox-Old Catholic Dialogue at its regular meeting in August 1977.

We should not merely approve, but wholeheartedly applaud the overall results of the dialogue as reflected in these documents. However, some paragraphs in the dialogue's materials stand in need of minor correction. I ask you to put before the members of the Mixed Commission our suggestions for changes in various parts of the general text of the resultant documents from the 1975 meeting and to suggest the incorporation of the appropriate changes in the text—changes which, from our point of view, are an improvement. And if these changes are rejected, then you should incorporate the content of the suggestions made by the Holy Synod Commission on Christian Unity and Inter-Church Relations into the protocol of this session of the commission on dialogue with the Old Catholics.

I. Divine Revelation and Its Tradition

In Clause 4 of this document a contrast seems to be drawn between "oral" Tradition and Holy Scripture, giving the impression that Tradition is Scripture plus the oral Tradition. But why should the Creed, the works of the Holy Fathers, or the service books be considered something "oral"? Is it because their content before it was fixed in writing existed in ecclesiastical thought in an unfixed form? But the content of Holy Scripture existed in exactly the same way before it was fixed with the help of writing materials. There should be a correction of this contrast that is sometimes drawn between Holy Scripture and oral Tradition.

After what has just been said, it would seem desirable to formulate the first paragraph of Clause 4 somewhat differently, and with more exactitude from the dogmatic point of view:

"This supernatural revelation in Christ, entrusted by Him to the Church through the Holy Apostles and under the guidance of the Holy Spirit, lives on in her as the Holy Apostolic Tradition. The divinely-inspired Holy Scripture is the most unchanging and consolidated form of this Holy Tradition brought about through the particular action of the Spirit of God. The Tradition is also contained in the Creed, in the definitions and rules laid down by the Seven Ecumenical Councils and some Local Councils, in the works of the Holy Fathers and in divine services, and it is constantly taught by the Church."

It would also be desirable to reformulate the beginning of the next paragraph in Clause 4 ("Scripture and Tradition are not different transmissions of the Divine Revelation, but different ways of transmitting one and the same Apostolic Tradition") so as to remove the vagueness of the terms "different transmissions" and "different ways of transmitting"—thus:

"Holy Tradition which is fixed in Holy Scripture and Holy Tradition which

* See JMP, 1976, No. 1, pp. 48-53.

is obviously not expressed in the latter, but which is recognized by the Church as indisputably apostolic in origin, are of equal value".

II. The Canon of Holy Scripture

In the section "The Canon of Holy Scripture", in Clause 1, in the paragraph which begins "The Anagignoskomena are:", among those listed are 2 Esdras, which corresponds to 3 Esdras in the Vulgate. It is necessary here to mention that 3 Esdras of the Slavonic Bible, corresponds to 4 Esdras in the Vulgate.

IV. The Incarnation of the Word of God

In the second paragraph of Clause 2 it is necessary to omit the following phrase: "And, since the vehicle of these two natures, and, consequently, two wills and two actions, is the Person of Jesus Christ, we may term the actions of the Lord God-Manly". Although certain of the sayings of the Holy Fathers would seem to justify such an expression, we ought to consider it desirable in order to avoid obscurity and the dangers of deviation from the truth not to use such expressions as "God-Man nature", "God-Man will" or "God-Man action" which might be interpreted in the spirit of crypto-Nestorianism. All the more so since in the section entitled "Hypostatic Union" it is clearly stated that in Jesus Christ there are "two natural actions, the Divine and the human..."

In Clause 4 of the same section we read: "the hypostatical union has the following consequences: ... (4) worshipping Jesus Christ also in His human nature. Worship ascends to the God-Manly Person of the Lord". This last phrase must be omitted, because we cannot call the Second Person of the Holy Trinity, in Whom the two natures were united at the moment of His Incarnation, the "God-Manly Person". The word "God-Man" might here be understood as referring to some change as a result of His Incarnation, to a new, dual composition of His Person. Whereas the Second Person was and remains Divine in spite of the fact that after the Incarnation of our Lord Jesus Christ this Person belongs to the One Who is both

God and Man, We should note that these words from the document itself to be found in the section "Hypostatic Union", show how fitting it is to make this omission: "...the very Word of God became the hypostasis for the flesh" (St. John of Damascus) "...the Lord took on not a human hypostasis but human nature... so that it never had any other hypostasis than the Hypostasis of the Son of God".

Apart from the above-mentioned places which require minor correction, we must also find out from the representatives of the Greek Churches to what extent the Greek text is identical with the German, since upon comparison they show slightly different readings. We might quote as an example the use in the fourth section of the expression "Only-Begotten Son" in the Greek text, compared with the expression "Only Son" in the German.

V. Hypostatic Union

In Clause 2 of this section one is alerted by the categorical nature of the following statement: "Therefore, Jesus Christ is one Person *in two natures*, the Divine and the human, and is not *of two natures*."

The expression "of two natures" was used by Sts. Cyril of Alexandria, Leon-tius of Byzantium, Maximus the Confessor, John of Damascus and many Orthodox theologians. Besides this, the term is indirectly referred to three times in the 7th Anathema of the Fifth Ecumenical Council:

If a person does not confess that it is in two natures, in the Divine and the human, that our one Lord Jesus Christ is cognized, so as to signify in this way the difference in the natures from which the ineffable union without coalescence came about, and in which neither the Word turned into the nature of the flesh, nor the flesh changed into the nature of the Word (for the one and the other remain what they are by nature even after their union in the Hypostasis)—but instead understands this expression in the Mystery (of the Incarnation) of Christ as being a division into separate parts; or if a person confesses the number of natures in our one Lord

Jesus Christ, the Word of God Incarnate, accepting not only as an idea the difference between these (natures) of which He consists without (the difference) being eliminated through the union (because of both He is one and through one both)—but uses this number as though His natures were separate and each possessed of its own hypostasis, then let him be anathematized.

For this reason such a categorical

denial in this document might be wrongly understood, and that is why from our point of view it would be better to remove completely from Clause 2 of the section, "Hypostatic Union", the words "and is not of two natures".

With brotherly love in Christ,
+NIKODIM, Metropolitan of Leningrad
and Novgorod, Chairman of the Holy Synod
Commission on Christian Unity
and Inter-Church Relations

August 17, 1977

The Orthodox-Old Catholic Dialogue Continues

The first meeting of the Mixed Theological Commission on Orthodox-Old Catholic Dialogue took place in Chambesey near Geneva in August 1975. In accordance with the decisions which were adopted at this meeting and later ratified by the Local Orthodox Churches and the International Synod of Bishops of the Old Catholic Church, the Mixed Theological Commission held a second meeting in the Orthodox Centre of the Constantinople Patriarchate in Chambesey from August 23 to 30, 1977, at the invitation of His Holiness, Dimitrios I, Patriarch of Constantinople (see *JMP*, 1977, No. 10, p. 68).

The Mixed Theological Commission worked under the chairmanship of Metropolitan Ireneos of Germany, Exarch of Central Europe, and Bishop Leon Gauthier of the Christian Catholic Church of Switzerland. The work of the commission's secretaries was fulfilled jointly by Prof. Megas Farantos (in his capacity as deputy of the commission's permanent secretary, Prof. Ioannis Kariniris) and by the Rev. Prof. Werner Küppers. The talks were conducted in Greek, German and Russian.

The Mixed Theological Commission met with the aim of examining the draft texts prepared by the mixed subcommission which was set up in Pendeli, Greece, in 1976. These texts concerned Mariology and the teaching on the Church. They also came to discuss the commentaries made on them by the Inter-Orthodox and Old Catholic Commissions which met a few days before the session of the mixed commission.

The commission studied all the materials mentioned above and, taking into

account the additions, corrections and remarks which came up during discussion, drew up two texts which, in the commission's opinion, present Mariology and the Essence and Notes of the Church. All the members of the commission signed these documents with the exception of Presbyter Prof. Ch. Oeyen, a member of the commission from the Old Catholic Church in West Germany, who did not put his signature to the text on the Essence and Notes of the Church. In this connection the Orthodox members of the commission declared that it was essential in future to work out principles which would apply when there was a question of accepting a document which had not been signed by one or several of the members of the commission.

The texts on Mariology and the Church were given to the members of the commission to be conveyed to their Churches.

Orthodox and Old Catholic divine services were held daily in turns throughout the working of the commission in the Church of St. Paul. Metropolitan Ireneos of Germany celebrated Divine Liturgy on August 23 (New Style), the Feast of St. Irenaeus. All the participants in the Orthodox-Old Catholic meeting congratulated him warmly on his name day.

Archpriest Prof. Nikolai Gundyayev conducted Divine Liturgy in the same church on August 27, the eve of the Feast of the Dormition. In the evening, Metropolitan Filaret of Berlin and Central Europe officiated at All-Night Vigil in the parish Church of the Nativity of the Blessed Virgin, which is in

the premises of the Representation of the Moscow Patriarchate at the World Council of Churches in Geneva. Apart from the parishioners the service was attended by the Orthodox and Old Catholic participants in the Mixed Theological Commission. At the end of All-Night Vigil, Metropolitan Filaret and Metropolitan Ireneos wished all those gathered in the church a happy feast day and told them about the course of events in the Orthodox-Old Catholic Dialogue.

The following day, August 28 (New Style), the Feast of the Blessed Augustine for the Catholics and of the Dormition of the Mother of God for the Orthodox, three Divine Liturgies were held: in the Church of St. Paul in Chambesy, which was headed by Metropolitan Ireneos of Germany; in the Church of the Moscow Patriarchate in Geneva by Metropolitan Filaret of Berlin and Central Europe, and the third in the Christian Catholic Church of St. Germanus in Geneva by Bishop Leon Gauthier.

After the services the members of the Mixed Theological Commission were invited to the dinner given by the Christian Catholic Church of the Canton of Geneva. A friendly atmosphere pervaded the meal and there was an interchange of speeches and greetings. All those present expressed their satisfaction at the successful outcome of the Orthodox-Old Catholic Dialogue.

Whilst the commission was in session, His Holiness Patriarch Dimitrios I of Constantinople received a telegram relating to the start of a new phase in the dialogue, and expressing the commission's thanks for the hospitality accorded it by the Orthodox Centre of the Constantinople Patriarchate in Chambesy.

The commission also sent a telegram to the Locum Tenens of the Archiepiscopal See of Cyprus, Metropolitan Chrysostomos of Paphos, with their condolences on the recent demise of His Beatitude Archbishop Makarios, Primate of the Church of Cyprus and President of the Republic of Cyprus.

A telegram of kindly sympathy was also sent to Academician Prof. Ioannis Karmiris, Secretary of the Mixed Theo-

logical Commission, who could not attend because of his son's illness.

All the telegrams received answers of thanks and good wishes for success in the continuing Orthodox-Old Catholic Dialogue.

At one of the sessions of the Mixed Theological Commission, Metropolitan Filaret of Berlin and Central Europe reported on the responses within the Russian Orthodox Church to the resultant texts on doctrine which the Mixed Theological Commission on Orthodox-Old Catholic Dialogue had drawn up at its first meeting in Chambesy in August 20-28, 1975. His Eminence remarked that the above mentioned texts had aroused a lively interest among the hierarchy, clergy and laity of our Church.

Metropolitan Filaret also reported that he had recently received a letter from Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe and Chairman of the Holy Synod Commission on Christian Unity and Inter-Church Relations of the Moscow Patriarchate, positively assessing the resultant documents of the 1975 session, and proposing certain corrections in individual sections of these texts in order to improve them (the letter is published above).

On the basis of the letter from the chairman of the synodal commission Metropolitan Filaret, as a member of the Mixed Theological Commission on Orthodox-Old Catholic Dialogue representing the Russian Orthodox Church, composed a letter in conformity with it and handed it to the two chairmen of the commission, Metropolitan Ireneos of Germany and Bishop Leon Gauthier.

The proposals for improvement contained in the letter concern the following themes:

- (1) Divine Revelation and Its Tradition
- (2) The Canon of Holy Scripture
- (4) The Incarnation of the Word of God
- (5) Hypostatic Union.

After Metropolitan Filaret had read his paper, Dr. Andreas Mitsidis of the Church of Cyprus and Bishop Leon Gauthier of the Christian Catholic Church of Switzerland came forward with information about the results of the first meeting of the Mixed Theolo-

gical Commission on Orthodox-Old Catholic Dialogue within their own Churches.

On the final working day, the Mixed Theological Commission adopted the following resolutions concerning the future preparation and conducting of the Orthodox-Old Catholic Dialogue.

(1) A sitting of the mixed subcommission would take place in 1978 to establish general draft texts for the third stage of the dialogue. The chairmen are fully authorized to invite theologians and specialists to work on the texts.

(2) Summer 1979 was fixed for calling a plenary meeting to consider the themes on the catalogue drawn up in Pendeli in 1973. The time and place for the meeting to be fixed by agreement with the Constantinople Patriarchate.

(3) Both Churches are free to pub-

lish the texts which have been adopted and the protocol of the last meeting.

The meeting closed on August 30, having expressed its thanks to the co-chairmen of the commission and also to the Director of the Orthodox Centre of the Constantinople Patriarchate, in Chambesy, Metropolitan Damaskinos of Tranoupolis. In reply, he expressed his satisfaction at the course of the Orthodox-Old Catholic Dialogue and stressed its positive significance for Christian dialogue as a whole.

The participants in the session took their leave in the hope of further meetings which would hasten the time when the Orthodox and Old Catholic Churches in all their plenitude would announce their complete confessional unity so longed for by both sides.

GRIGORIY SKOBEI

Greetings from Metropolitan NIKODIM to the Participants in the Extended Jubilee Session of the World Alliance of Reformed Churches

To Mr. EDMOND PERRET

My cordial greetings to you and all the participants in the extended Jubilee Session of the Executive Committee of the World Alliance of Reformed Churches. My sincere wishes for God's blessing, and the mercy, grace and love of our Lord Jesus Christ.

With brotherly love,

+ NIKODIM, Metropolitan
of Leningrad and Novgorod

August 22, 1977

**To Metropolitan NIKODIM
of Leningrad and Novgorod,
Patriarchal Exarch to Western Europe**

Your Eminence,

We received with thanks the message which you sent to the jubilee consultations of the World Alliance of Reformed Churches which took place in Saint Andrews, Scotland. The members of the executive committee of the fellowship have asked me to thank you on their behalf.

The jubilee consultations have enriched all of us spiritually and have given us the opportunity to make many contacts with our brothers and sisters in the faith. We thank the Lord for this. Our press service has written about this back in September 1977, and the double edition of *Reformed World* will soon publish the full texts and reports of the consultations.

The Executive Committee of the World Alliance of Reformed Churches received the report from our Theological Department on the conversations with your Church with many thanks. We sincerely hope that these conversations will continue and develop in order that they may serve the cause of mutual understanding and fraternal unity between the Orthodox Church and the Presbyterian Reformed-Congregational Church throughout the world.

With very best wishes, sincerely,

EDMOND PERRET,
General Secretary

September 21, 1977



Archbishop Varlaam I (Petrov) of Tobolsk and Siberia

December 27, 1977, marked the 175th anniversary of the death of one of the outstanding hierarchs of Siberia—Archbishop Varlaam Petrov. All his life as an archpastor, and it lasted for more than thirty-three years, was spent in the see of Siberia. Archbishop Varlaam was a good and wise ruler of the flock entrusted to his care, he was humble and zealous, and for this he was called by contemporaries “a man of Gospel meekness and righteous life” [1, p. 7].

Archbishop Varlaam was born around 1729 in Moscow. His father at first served as synodal hypodeacon and subsequently became a priest in the Church of Sts. Cosmas and Damian in Moscow. Archbishop Varlaam's younger brother was the well-known Metropolitan of Novgorod and St. Petersburg, Gavriil Petrov (1730-1801) ¹. There is proof that “their father Pyotr and their mother Irina were outstanding in their goodness of soul and piety” [1, p. 6]. They raised their sons, too, in a spirit of true Christian piety.

Archbishop Varlaam's secular name has remained unknown. In his youth he embarked on the study of philology, but due to an illness affecting his legs he was forced to abandon his studies and take up icon painting. Then he entered the St. Aleksandr Nevsky Lavra as a novice: he laboured greatly there, displaying unusual zeal in his feats of prayer and an outstanding obedience to his superiors and brothers. But here, due to the brothers' scornful attitude



towards him, he had to endure a time of great trials. He found his solace in a heightened reading of the Holy Scriptures, the *Lives of the Saints* and other theological books. Following the advice of Schemamonk Dosifei, who saw in the young novice one of God's chosen, he took his monastic vows, and then the attitude of the Lavra brethren towards him changed. Tradition has it that the young novice “...went out among the people, dating, it would seem, from the occasion when, serving as hypodeacon at Epiphany when [Bishop] Gavriil was conducting the Blessing of the Waters, he threw himself into the river after the cross which began to sink consequent to immersion” [3, overleaf 80]. Soon after Varlaam was ordained hie-

deacon and then hieromonk [1, p. 6]. In 1764, while in Tver with his brother Bishop Gavriil, then the incumbent of the See of Tver, Hieromonk Varlaam was invited by Bishop Innokentiy (Nenaev) of Pskov to take up the position of Father Superior of the Monastery of the Saviour and St. Eleazar. Then in 1768, in the rank of archimandrite, he was Father Superior of the Sts. Boris and Gleb Monastery in Novy Torzhok in the Diocese of Tver. Archimandrite Varlaam was consecrated Bishop of Tobolsk and Siberia on October 5, 1768 [4, p. 10].

The appointment of Bishop Varlaam to the Siberian see marked "the end of the Metropolis of Tobolsk, which had been in existence for exactly one hundred years" [4, p. 10]. However, the Bishop of Tobolsk retained the right to wear a mitre with a cross and the blue mantle with the fountains of a metropolitan.³

Bishop Varlaam arrived in Tobolsk in March 8, 1769. The new archpastor of Siberia was at once forced to contend with many difficulties and disorders in his enormous diocese. Western Siberia—from the Yenisei in the East to the Urals in the West—came under the jurisdiction of Bishop Varlaam. Only with the formation of the dioceses of Perm and Orenburg in 1799 did the eight districts of the Ural Area leave the See of Tobolsk.

Probably the most complex and sorely pressing problem in the area was that of the Old Believers. Preachers of the Raskol (schism) were wandering round the Urals and Siberia in great numbers calling on the peasants not to go to the churches of God, not to listen to their Orthodox pastors, but to await the end of the world. It was not rare for them to organize mass self-immolation. Thousands of Siberian peasants perished along with them in their cottages that were set fire to. The state took it upon itself to lay down the forms and methods to be used in the struggle with the schismatics, and the task of returning them to the Church depended very often "not so much on the bishops as on the district police captains" [6, p. 9]. However, Archbishop Varlaam was not without success in his appeal to the civic authorities that

they should not force the population under their jurisdiction to make confession, since this served as the basic reason for unrest among the Old Believers [6, p. 364]. Self-immolations were an extremely rare occurrence over the years that Archbishop Varlaam was in charge. However, the clergy of Siberia had insufficient opportunity for bringing the schismatics into the bosom of the Orthodox Church: the schismatic teachers, hardened in their fanaticism, refused to listen to the priests. It is impossible to conceive how greatly the spirit of the meek archpastor of Tobolsk must have suffered at the sight of this pernicious hostility.

Unfortunately, there were almost no opportunities for any activity on the part of Orthodox missionaries in the period of Archbishop Varlaam's jurisdiction over Western Siberia. The work of the Orthodox missionaries in the northern regions of the River Ob was effectively brought to a halt by a decree of the Senate in 1789. "The post itself of preachers for local population was definitely abolished in 1799, as, in the view of the Senate, no longer necessary" [7, p. 373]. The pastures wherein at the start of the 18th century Metropolitan Filofei Leshchinsky (1650-1727)* had laboured with truly apostolic zeal, was now left without any workers. Against the background of the general decline in missionary activity in this period one can note, however, as a gratifying occurrence, the long missionary journey of Hegumen Misail to the Turukhansk Territory in 1788-1789 in order to re-establish Orthodoxy among the Ostyaks [8, p. 37].

Archbishop Varlaam devoted much time and effort to defending the purity of Orthodoxy from the influence of other faiths [8, p. 39].

He kept the Tobolsk Theological Seminary very much under his care. In 1770, he moved the seminary from the hierarchal residence to the Tobolsk Monastery of the Icon of the Mother of God "The Sign". It was on his initiative that the seminary's curriculum was significantly expanded. Thus, for example,

* About him, see: Deacon Boris Pivovarov "Metropolitan Filofei of Tobolsk and All Siberia". JMP, 1977, No. 4, pp. 59-69.

in 1785, the teaching of the Greek language was introduced, in 1788—the Tatar language, in 1793—mathematics, physics, advanced rhetorics and geography, and from 1802—medicine [1, p. 14]. In 1801, Archbishop Varlaam intended to introduce the study of the Vogul language, but this never materialized, most probably because of his death soon after [5, p. 89]. The Tobolsk seminary was one of the eight in Russia with a full course of eight classes. In 1781 it had 285 pupils [9, p. 323].

The Tobolsk seminary experienced great material difficulties right from its founding (1702-1703). For example, its budget in 1765 comprised a mere 490 rubles. But already by 1797 Archbishop Varlaam had succeeded in increasing the payroll to 4 thousand rubles [10, p. 57]. His Grace Varlaam endeavoured to help “the Tobolsk Theological Seminary as much as he could, with the enrolment of pupils and even at his own expense; he donated many a good book, that he had received from his brother, to the seminary library, and practically every year the seminarians were given coats made from sheepskin, provided, most likely, by the flocks from the hierarchal estate” [3, p. 80]. It was in 1769, under this same archbishop, that three pupils of the Tobolsk seminary—Aleksei Paryshev, Aleksei Agafonov and Fyodor Baksheyev—were sent to Peking as part of the Fifth Orthodox Mission: there they were engaged in translating work and made a substantial contribution to Russian Sinology [11, pp. 77-78].

Moreover, the Tobolsk seminary at that time played an important role in the staffing of the civil and educational institutions of Siberia. Archbishop Varlaam was approached by various towns with requests for capable pupils “to be employed as scribes,” in civil service [10, pp. 57-58]. With the opening of primary and district schools in Tobolsk, Barnaul, Tura and other towns, Archbishop Varlaam dispatched his seminarians to these teaching posts, too. Parish priests, who were former seminarians, delivered, with his blessing, “sermons in church about the advantages of vaccination and about the necessity for the cultivation of potatoes ac-

cording to the ukase of 1765” [8, p. 37]. This assisted the introduction and realization of new and necessary undertakings.

When St. Sofroniy (Kristalevsky, 1753-1771) *, Bishop of Irkutsk and Nerchinsk departed this life, Archimandrite Mikhail Mitkevich at the Tobolsk Monastery of the Icon of the Mother of God “The Sign”, who was also the first rector of the Tobolsk seminary after it was set up in the above monastery, was appointed his successor. It is well known that Vladyka Varlaam had a great affection for Archimandrite Mikhail, and when the latter became Bishop of Irkutsk and Nerchinsk (1772-1789) he supported him in every way. Through their joint efforts the Irkutsk Theological Seminary was opened on March 23, 1780. The teachers in this seminary were predominantly the alumni of the Tobolsk seminary. The Tobolsk and Irkutsk seminaries, as is now recognized, “occupied a prominent place in the cultural life of Siberia. They housed libraries which were rich for that time, and had books in Russian and foreign languages, as well as unique manuscripts” [9, p. 324].

In 1788, in accordance with an ukase of the Holy Synod, two of the best seminarians from the Tobolsk seminary were sent to the St. Aleksandr Nevsky Higher Seminary (from 1797 the theological academy) “for instruction in teaching”. One of them was Pyotr Andreyevich Slotvsov (1767-1843), the famous Siberian historian. Archbishop Varlaam showed great concern in the affair of P. A. Slotvsov, who was for a while teacher of philosophy and rhetorics in the Tobolsk seminary. P. A. Slotvsov was exiled to Valaam for one of his sermons preached in the Tobolsk cathedral church. The Secret Service called his sermon “impudent and pernicious”. However, the ecclesiastical authorities, although they did not approve of P. A. Slotvsov’s sermon, at the same time could not “go so far as to share the opinion of the administration to the effect that P. A. Slotvsov was politi-

* About him, see: Father Anatoliy Prosvirnin, “Bishop Sofroniy of Irkutsk, the Miracle Worker of Siberia”, *JMP*, 1971, No. 9, pp. 67-78—Russian edition.

ally culpable" [12, pp. 10-11]. There are even accounts that the very arrest of P. A. Slovtsov took place in the house of the Archbishop of Tobolsk. While P. A. Slovtsov spent his time in the Varlaam monastery translating theological works from Latin, Archbishop Varlaam corresponded with his brother, Metropolitan Gavriil of St. Petersburg, a member of the Holy Synod, and solicited for a pardon. "The forceful soliciting achieved good results: P. A. Slovtsov was recalled from the monastery... and was not only pardoned, but even in a way promoted, through his appointment to the post of teacher of rhetorics in the St. Aleksandr Nevsky Higher Seminary" [12, p. 13].

At the end of his journey through life, Pyotr Andreyevich Slovtsov—the most outstanding 19th century Siberian historian, whose works can "with every justification be called an encyclopaedia of Siberian life" [13, pp. 168-169]—remembered Archbishop Varlaam of Tobolsk with great affection, when he named him one of the most eminent figures of the Catherine epoch [14, p. 293].

Archbishop Varlaam devoted great attention to icon painting. He kept a stern eye on the quality of icons that were brought to him. In 1800, he opened a special class for painting in the Tobolsk seminary, and invited the best artist in the town to be teacher—Pyotr Miryusev, the head of the icon-painting guild [10, p. 192]. The hierarch of Tobolsk personally supervised the work of the local masters of icon painting. Accounts have been preserved that Archbishop Varlaam himself painted icons and pictures, a skill he had been taught while still a youth [3, overleaf 84]. Nikolai Alekseyevich Abramov, the indefatigable searcher after Tobolsk antiquities, wrote that he had seen an icon of the Mother of God, by the hand of Archbishop Varlaam. It was with this icon that His Grace of Tobolsk had blessed Poivode Panaev of Tura [1, p. 6]. Archbishop Varlaam appealed to the Holy Synod over the question of those icons, which were brought to him that were not "works of art". He asked that the painting and export to Siberia of icons, without the sanction of the local hierarchs, should be forbidden" [10,

p. 191]. Inasmuch as the majority of the icons came from the Diocese of Suzdal, the Holy Synod sent Bishop Tikhon of Suzdal an ukase on the strict control of local icon painters. In Tobolsk, Archbishop Varlaam admitted to the holy work of painting icons only those candidates who were duly certified, and for this they had to present their work to the hierarch himself.

Notwithstanding the numerous difficulties of Catherine's times the building of churches expanded significantly in Siberia under Vladyka Varlaam. Many stone churches were built, including ones in Tyumen, Ishim, Kurgan, Tomsk, Barnaul, Yeniseisk and in other towns. In the cathedral city of Tobolsk, a church dedicated to the Seven Sleepers of Ephesus was founded in the cemetery in 1775 [1, p. 8].

Through the intercession of Bishop Varlaam "a monastery was founded in Abalak in 1783, in honour of the icon of the Mother of God, by name—the Abalak monastery" [4, p. 10]. Bishop Varlaam appointed Hegumen Margarit, who is remembered in Tobolsk as a skilful builder, the first father superior of this monastery. A fine hierarchal residence was built under his direction as well as a belfry, which, together with the Cathedral of St. Sophia and the Dormition, formed the main architectural adornment of the Tobolsk Kremlin. Furthermore, Hegumen Margarit himself "being the father superior of the Monastery of St. Raphael, built a two-storey stone church with five cupolas, and, alongside, a belfry, also of stone, 25 sagues in height to the cross, all good solid work unsupervised by any architect, since at that time there were none in Tobolsk" [10, p. 148]. Bishop Varlaam restored and reroofed the Cathedral of St. Sophia and the Dormition. The renovated cathedral was solemnly consecrated on July 20, 1787 [1, p. 9]. There are also other proofs of churches being built under Archbishop Varlaam.

For his diligent archpastoral labours His Grace Varlaam was elevated to the dignity of archbishop on November 6, 1792 [4, p. 10].

Natural catastrophes shook the inhabitants of Tobolsk several times over the years of Archbishop Varlaam's administration. In 1784, the entire lower

part of the town perished in a great flood. On April 27 and 28, 1788, fire broke out in Tobolsk, which has gone down in history as "the great fire". This fire destroyed practically the whole town, burning down the hierarchal residence, the Monastery of the Icon of the Mother of God "The Sign", 14 churches (including 3 monastery ones), the ecclesiastical consistory with all deeds up to the year 1740, and more than 1,100 dwellings [15, pp. 318-319]. Archbishop Varlaam was always with his flock in these disasters. "Although his means were meagre, he gave away all that he had to the victims of the fire and tirelessly set about the work of restoring the burnt churches. He succeeded in engendering general sympathy for this cause and was able to realize his intentions to the full" [16, pp. 182-183]. Archbishop Varlaam devoted great pastoral labours to raising the spirit of the disaster-struck inhabitants of Tobolsk and to strengthening in them hope in God's mercy.

In oral traditions about Archbishop Varlaam, which were committed to paper in the middle of the 19th century, accounts have survived, that "as proof... of the mutual love, which existed between the pastor and his flock, one can cite the fact that, although, on the one hand, he had every opportunity, through his brother [Metropolitan Gavriil], of moving to a better diocese, [Archbishop] Varlaam remained here for 34 years, and did not even leave when he was allegedly offered the Metropolis of Kiev..." [3, L. 84 and overleaf].

Archbishop Varlaam's compassionate love of mankind became well known throughout all Siberia. All the beggars and poor folk of Tobolsk would gather to the hierarchal residence every Saturday, and with the Vladyka's blessing the steward handed out copper coins to them. Charity was also dispensed in the prison and the almshouse. Archbishop Varlaam gave much alms secretly. Orphans from the families of the clergy benefited from the special attentions of the charitable archbishop. "His whole life consisted of giving away whatever belonged to his estate, for charity was his favourite virtue" [1, p. 20]. It is well known that after the death of the archbishop, almost nothing was left of

his personal property.⁴ Vladyka Varlaam loved to be surrounded by peace and was grieved when he saw strife. He always tried to make peace between the antagonists [5, p. 21].

Archbishop Varlaam was a zealous admirer of that other Tobolsk hierarch—Ioann Maksimovich (1650-1715)*, who before he was canonized (1916), i.e. for almost two centuries, was already venerated as a man pleasing unto God by the faithful of Siberia. Like St. Ioann, Archbishop Varlaam was outstandingly cordial and hospitable and, when he invited members of the clergy and some of the laity on feast days, he served them himself during the modest repasts [16, p. 183].

Metropolitan Gavriil Petrov, the younger brother of Archbishop Varlaam, passed away on January 26, 1801. Before his death, Metropolitan Gavriil left his property and money for philanthropic causes. Knowing his brother's love for beggars he bequeathed the proceeds of his diamond panagia and his decoration to Archbishop Varlaam of Tobolsk [18, p. 826]. The funeral and burial of Metropolitan Gavriil were conducted by the Vicar of the Diocese of Novgorod, Bishop Antoniyy (Znamensky) of Staraya Russa, who was subsequently the successor of Archbishop Varlaam in the See of Tobolsk [18, p. 827; 4, p. 11].

Archbishop Varlaam spent hours in prayer, was a strict observer of fasts, slept on bare boards and loved solitude. Like his predecessor Metropolitan Filofei, he sometimes retired to the Mezhdugorsky Monastery of St. John the Baptist, near Tobolsk. "He lived here the life of a recluse, occupying himself by planting trees. Fine cedars are extant as the fruit of his work" [16, p. 183].

N. A. Abramov, a pupil of P. A. Slovtsov, gives the following description of the spiritual make-up of Archbishop Varlaam; "The inner life of His Grace, of his heart and of his spirit, was overflowing with the plenteous fruits of

* About him, see: Prosvirnin, A. "St. Ioann, Metropolitan of Tobolsk and All Siberia", *JMP*, 1965, No. 6, pp. 73-77—Russian edition. Archpriest Analoliy Prosvirnin. "St. Ioann the Miracle Worker, Metropolitan of Tobolsk and All Siberia", *JMP*, 1976, No. 5, pp. 53-54.



Funeral of His Holiness and Beatitude David V, Catholicos-Patriarch of All Georgia. In the funeral procession are from left to right: Metropolitan Aleksiy of Tallinn and Estonia, Metropolitan Hraiz of Tsilkani, His Holiness Vazgen I, Supreme Patriarch-Catholicos of All Armenians, Metro-

politan Zinoviy of Tetri-Tskaro, and Bishop Grigoriy of Alaverdi.

Below: Paying their last respects to the late Primate. Standing by the coffin is Metropolitan Iliya of Sukhumi and Abkhazia, Locum Tenens of the Patriarchal Throne





His Eminence Metropolitan Iliya of Sukhumi and Abkhazia, Patriarchal Locum Tenens, at the funeral of His Holiness and Beatitude Catholicos-Patriarch David, November 15, 1977

ity, humility, mercy, peace and spiritual feats. Humility shone on his face, which retained its fine features into old age, and found expression in his words, his conversation and his actions, and so moving was it, that it bonded to anyone, who came into contact with him and enjoyed his edifying consolation" [1, p. 20]. The Lord blessed Archbishop Varlaam with the gift of perspicacity and the ability to console those who were in grief [1, p. 20, 22]. On December 18, 1802, Archbishop Varlaam became seriously ill after catching a cold. The Sacrament of Holy Unction was administered to the dying archbishop, and then he received Holy Communion. On the 27th day of the same month, Archbishop Varlaam quietly and peacefully departed to the Lord [1, p. 21; 19, p. 45].

In accordance with his will he was buried in the Chapel of St. John Chrysostom in the Tobolsk cathedral, which was where the relics of St. Ioann were to be found, Archbishop Varlaam having been in his lifetime a great venerator of the saint. After the blissful death of Archbishop Varlaam the Orthodox of Tobolsk and other towns flocked in great numbers to his tomb, turning to him for help. In the middle of the 19th century we find the following written about Archbishop Varlaam: "In the diocese of Tobolsk everyone talks of [Archbishop] Varlaam as an excellent and virtuous pastor, he is remembered only second to [Metropolitan] Ioann Maksimovich, panikhidas are held for him, and some of the simple folk are ready to turn his portraits into icons" [overleaf 80 and L. 81]. Evgeniy Stigneyevich Golubinsky, a professor at the Moscow Theological Academy, in his book *A History of the Canonization of Saints in the Russian Church* places the name of Archbishop Varlaam on the list of actively revered saints [20, pp. 318, 339].

At divine services on feast days, the Holy Church points out in the reading from the Apostle what the nature of a true imitator of the Chief Shepherd, Jesus Christ, must be: *For such an high priest became us, who is holy, harmless, undefiled...* (Heb. 7. 26). Christ's Archbishop Varlaam was in truth a good, pure and kind pastor, overflowing with

love and compassion for people. Along with those other archpastors—Filofei (Leshchinsky), Ioann (Maksimovich) and Pavel (Konyushkevich), Archbishop Varlaam I (Petrov) helps form the glorious quartet of Tobolsk hierarchs—all men pleasing unto God and unceasing in their prayers for those who revere their holy memory.

NOTES

¹ He was born on May 18, 1730, and graduated from the academy with distinction in 1753, but, not wishing to take monastic vows, he forfeited the post of teacher and entered the Moscow Synodal Publishing House as a proof-reader. In 1759, Archimandrite Gedeon Krinovsky, the father superior of the Trinity-St. Sergiy Lavra persuaded him to take monastic vows, and Gavriil was soon ordained hieromonk and appointed rector of the Trinity Seminary and father superior of the Trinity-St. Sergiy Lavra. Let us note in passing, that, in 1758, Archimandrite Gedeon also invited the future Metropolitan of Moscow and Krutitsy, Platon Levshin, to the Trinity Seminary in the capacity of teacher of rhetorics. In the 1760s Father Gavriil was appointed Rector of MTA and Father Superior of the Zaikonospassky Monastery of the Saviour.

In 1763, he was consecrated Bishop of Tver. He was a member of the Holy Synod from 1769, and in 1770 became Archbishop of St. Petersburg and Revel and Holy Archimandrite of the St. Aleksandr Nevsky Lavra. In 1775 he was made Archbishop of Novgorod and St. Petersburg, and in 1799—Metropolitan of Novgorod and Olonets. He retired at the end of 1800. He passed away on January 26, 1801, and was buried in the Chapel of St. John the Baptist in the Novgorod Cathedral of St. Sophia. During the reconstruction of the Cathedral of St. Sophia his body was found undecayed. In his life Metropolitan Gavriil combined stern asceticism (for example, his diet consisted of porridge and rusks taken once a day), with strict observance of Church Rules, and a profound knowledge. He promoted the establishment of one faith, and busied himself greatly with missionary work. In 1775, he ordered that all old books and manuscripts up to the 17th century be collected throughout the diocese, and took part in the first Russian edition of "Philokalia", which was completed by Schema-Archimandrite Paisiy Velichkovsky on the basis of the Greek "Philokalia". He was elected a member of the Academy of Sciences. He daily prepared himself for death befitting a Christian, and is remembered by posterity for his perspicacity [2, pp. 387-392].

² The manuscript "Istoricheskiy ocherk organizatsii i deyatelnosti eparkhialnykh uchrezhdeniy v Sibiri s 1620 po 1853 g." (An historical sketch of the organization and activity of the Diocesan institutions in Siberia from 1620 to 1853) is thus named according to its inventory (Ls. 1-6 are missing) and the title does not exactly reflect its contents. No information about the author or the original title of the work has survived. The manuscript contains much valuable data on various questions of Church history in Siberia. It was

compiled at the start of the second half of the 19th century, and the principal content is a description of the activities of the hierarchs of Tobolsk. There were still people to be found in Tobolsk in the middle of the 19th century, who had seen and remembered Archbishop Varlaam. One can judge from the content that the author of the manuscript made use of the oral traditions about Archbishop Varlaam.

³ The predecessor of Archbishop Varlaam, Metropolitan Pavel II (Konyushkevich), who occupied the See of Tobolsk from May 23, 1758, to January 11, 1768, retired to the Kiev-Pechery Lavra [5, p. 18]. The reason for his removal was his solidarity with the well-known Metropolitan Arseniy Matseyevich (†February 28, 1772), who was in disfavour.

⁴ This and numerous other similar evidence refutes the groundless accusations against Archbishop Varlaam of connivance in local bribe-taking [17, p. 426]. We will cite yet one more characteristic record: "It is further said, that His Grace Varlaam was very devout and pious, could not abide mercenariness, loved his flock as a father loves his children, and was no less loved by his flock as a father by his children. People recount as proof of the former, that he never missed a service in the cathedral and gave away alms liberally; as proof of the latter it is said that he would not even allow a church in Bere-zovo, built by the local archpriest, a bribe-taker, to be consecrated" [3, L. 81 and overleaf].

SOURCE MATERIAL

[1] N. A. Abramov. "Varlaam I Petrov, Arkhiepiskop Tobolsky i Sibirsky. 1768-1802" (Varlaam I [Petrov], Archbishop of Tobolsk and Siberia, 1768-1802). "Strannik" (The Pilgrim). 1863, October.

ECUMENICAL CHRONICLE

From September 14 to 17, 1977, Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, a member of the Working Group of the WCC Communications Department, stayed in Geneva, Switzerland, where he discussed questions of current work with Dr. Jürgen Hilke, Director of the Department.

From September 18 to October 1, 1977, in Kingswood College, near Windsor, England, a seminar was held of Christian publishers sponsored by the Society for Promotion of Christian Knowledge and the Association of Christian Communications. Archbishop Pitirim participated in the seminar.

While in England, His Grace concelebrated festive and Sunday services in the Dormition Cathedral of London, together with Metropolitan Antony of Surozh.

From October 10 to 13, 1977, in Libfrauenberg, Alsace, France, there was an annual assembly of the Ecumenical Working Group on Information in Europe. Archbishop Pitirim participated in the assembly. While in France, His Grace officiated at divine services in the Podvorye of the Three Hierarchs in Paris and in the St. Nicholas Church of the Russian House in Sainte Geneviève-des-Bois.

[2] Metropolitan Manuil. "Russkie Pravoslavye ierarkhi perioda s 992 po 1892 gg." (Russian Orthodox Hierarchs of the Period from 992 to 1892). Kuibyshev, 1971, part I. Typeset by MTA.

[3] "Istoricheskiy ocherk organizatsii i delatelnosti eparkhialnykh uchrezhdeniy Sibiri s 16 po 1853" (A historical sketch of the organization and activity of the diocesan institutions of Siberia from 1620 up to 1853)—a manuscript held in the State Archive of the Altai Territory, f. 164 (the Altai Orthodox Mission), List No. 166².

[4] Archpriest Aleksandr Sulotsky. "Tobolski i Tomskie arkhiepastyri" (The Archpastors of Tobolsk and Tomsk). Omsk, 1880.

[5] Archpriest Mikhail Putintsev. "Skazaniya o nekotorykh sibirskikh podvizhnikakh blagochestiya" (Tales about several Siberian zealots after piety). M., 1900.

[6] N. N. Pokrovsky. "Antifeodalnyi protest v uralo-sibirskikh krestyan-starobryadtsev XVIII v." (The antifeudal protest of the Urals Siberian peasant Old Believers in the XVIII century). Novosibirsk, 1974.

[7] P. Znamensky. "Rukovodstvo k Russkoi Tserkovnoi istorii" (A manual to Russian Church history). 5th edition, Kazan, 1888.

[8] Hieromonk Nestor (Anisimov) "Pravoslaviye v Sibiri" (Orthodoxy in Siberia). SPb., 1900.

[9] "Istoriya Sibiri" (A History of Siberia). Vol. 2. L., 1968.

[10] A. N. Kopylov. "Ocherki kulturnoi zhizni Sibiri XVII—nachala XIX v." (Sketches of Siberian cultural life from the XVIIth to the start of the XIXth centuries). Novosibirsk, 1974.

[11] P. E. Skachkov. "Ocherki russkogo taevdeniya" (Essays from Russian Sinology). M., 1977.

[12] "Pyotr Andreyevich Slovtsov (1783-1843)". Article by K. M. in the book: P. A. Slovtsov. "Istoricheskoe obozrenie Sibiri" (A historical survey of Siberia). SPb., 1886.

[13] V. G. Mirzoev. "Istoriographia Sibiri" (Historiography of Siberia). M., 1970.

[14] P. A. Slovtsov "Istoricheskoe obozrenie Sibiri" (A historical survey of Siberia). Publ. by Sibiryakov. SPb., 1886.

[15] V. I. Shcheglov. "Khronologicheskiy spisek rechen vazhneishikh dannyykh iz istorii Sibiri" (A chronological list of the most important facts in Siberian history). Irkutsk, 1883.

[16] E. Poselyanin. "Arkhiepiskop Tobolskiy Varlaam" (Archbishop Varlaam of Tobolsk). In the book: "The Russian Church and Russian Society of the XVIIIth century". SPb., 1905.

[17] "Oberprokurator of the Holy Synod of the XVIIIth and the first half of the XIXth centuries"—"Pravoslavnyi Sobesednik" (The Orthodox Interlocutor). 1898, October.

[18] S. G. Runkevich. "Aleksandro-Nevskaya Lavra" (The St. Aleksandr Nevsky Lavra). 1713-1913. SPb., 1917.

[19] T. Prechistensky. "Letopis Russkoi Pravoslavnoi Tserkvi" (A Chronicle of the Russian Orthodox Church). December.—"Journal of the Moscow Patriarchate", 1945, No. 12.

[20] E. E. Golubinsky. "Istoriya kanonizatsii svyatykh v Russkoi Tserkvi" (A History of the Canonization of Saints in the Russian Church). 2nd edition, Moscow, 1903.

Archdeacon BORIS PIVOVAROV



DIVINE LITURGY

The Ektene of Fervent Supplication. The Ektene for the Catechumens

In the Early Church, edifying words were spoken after the reading from the Gospel. In temporary practice the Gospel reading is followed by the Fervent Ektene, and sometimes the Ektene for the Departed and the Ektene for the Catechumens. Having brought the congregation into communion with Divine Wisdom through reading the Word of God, the Holy Church summons them to a special form of fervent supplication, which is called fervent supplication in theological language. Therefore, after the deacon has finished reading the Holy Gospel and given it to the priest, he remains on the ambo and recites the Fervent Ektene, more accurately called the Ektene of Fervent Supplication (from the Greek *ektenes deesis*, meaning long and intense prayer), first of all because "Lord, have mercy upon us" is sung once, but three times after each petition (with the exception of the first two). This is an Ektene for individuals. Its origin is ancient, though its contemporary form has been elaborated over the centuries. In the 10-11th century manuscripts there is a prayer similar in content to the contemporary Fervent Ektene.

The Ektene begins with the petition: "Let us pray with all our soul, and with all our mind and with all our strength." In this petition the Church urges both the officiants and the congregation as a whole to turn towards God in responsive love, joyful thanksgiving, and faithfulness with their souls, all the intensity of their beliefs, hearts, and all their thoughts, that is, with their whole minds, hearts, strength, and spiritual abilities, with their hearing and memory, and to seek help and intercession in Him alone.

The second petition of the Fervent Ektene begins with the following prayerful address to God: "O Lord, Almighty, God of our fathers...". These words are taken from the Prayer of Manasse, King of Judah who offered God his sincere repentance for his grave sins and was forgiven and shown mercy by Him. (This prayer is to be found in the Slavonic and Greek texts after Chapter 36 of the Second Book of Chronicles and in the Apocrypha in the A V Vulgate.) Reminding us of God's bounte-

ous mercy for all sinners, the Holy Church urges all of us not to despair of God's mercy, regardless of how great man's sins or lawlessness may be. *Thou, O Lord, according to thy great goodness hast promised repentance and forgiveness to them that have sinned against thee: and of thine infinite mercies hast appointed repentance unto sinners that they may be saved;* thus Manasseh expressed his penitential feelings in prayer. And so, in order to strengthen our great hope in God's mercy, the Holy Church petitions God in the words of Manasseh's prayer, who beseeched the Lord to turn away from just anger to benevolence and love for man, to transform His judgement and punishment into mercy.

The next petition draws on the opening words of the Prophet David's penitential prayer, the famous 51st Psalm for the remission of sins *Have mercy upon me, O God*, composed after the Prophet had gravely sinned before God and, in tears of profound contrition and repentance, received His mercy. In this petition the Church urges us to always recall examples of sincere repentance and to place our hopes in God, Who shows mercy to the sinner not for his services or virtues, but only through His love and great mercy. Reminding us of the Lord's mercy to David, the Church gives us an example of repentance and encourages hope in God's mercy.

At this point the priest reads in secret the prayer of fervent supplication: "O Lord our God, accept this devout supplication of Thy servants which pray into Thee; and after the multitude of Thy mercies, shed forth Thy bounties upon us and upon all Thy people which look unto Thee for rich mercy." In this prayer he requests the Lord God to mercifully accept His servants' intense, heartfelt supplication to forgive their sins and send down His plenteous blessings to all His people. This prayer was introduced into the order of Divine Liturgy by St. Basil the Great.

The Church then summons the faithful to turn from themselves to their neighbours, not only those living, but those already departed, for the Holy Church's fervent prayer for both the living and the dead is beneficial and salutary. Therefore the Church urges a fervent supplication to be offered first of all for the Primate

of the Church—His Holiness the Patriarch, then for the ruling bishop, who administers and bears responsibility before God and the Supreme Church Authority for the souls entrusted to him in his diocese.

In contemporary practice the antimimension is unfolded during the petition "Also we pray for our most blessed..." by analogy with the Archieraticon, although according to the Liturgicon this should take place after the intoning of "That they also with us may glorify...". The officiant first unfolds the *eileton* in which the antimimension is wrapped, then unfolds three sides of the antimimension—the right, left, and lower side—leaving only the upper part.

In the next petition the Holy Church offers her prayers "for our God-protected country, its rulers and armed forces, and that our lives may be lived quietly and without disturbance in piety and purity".

Then a prayer is offered "for our brothers in the priesthood and the monkhood, and for all our brethren in Christ", that the Lord may send His mercy upon all of them and help them perform God's works.

Having offered prayers for the living, the Holy Church reaches beyond time and place in her boundless love for her flock, love which she urges us to imitate, and prays for the departed: "Also we pray for the blessed, ever-memorable... the Orthodox that rest here and elsewhere."

After this petition, if there are prayers to be said for the living, a petition from the Fervent Ektene from Vespers or Matins is recited: "Furthermore we pray for mercy, life, peace, health, and the salvation of God's servants", followed by the reading of names listed on the petitions.

This ektene sometimes includes prayers for those who are sick, or are travelling, or for succour from natural disasters, and other petitions of this type. It should be noted that these petitions must be taken from the Moleben Book or from the Prayerbook for Priests. Liturgical creative freedom should not be encouraged and the ektene should not be burdened with excessive petitions.

In the last petition the Church prays for those who in their work maintain the good condition and splendour of the holy temple, for the members of the choir, and for all the people in the church who await the Great Lord's plentiful mercy.

At every petition of the Fervent Ektene the choir sings: "Lord, have mercy upon us!" This is sung once for the first two petitions, and thrice for the following. In the old days "Lord, have mercy upon us" was sometimes sung once

at every petition, while the last petition ended with "Lord, have mercy upon us" sung two times.

The Fervent Ektene ends as the priest, God's messenger entrusted with transmitting His will, intones "For Thou, O God, art merciful, Thou lover of mankind...", thus affirming for all to hear the possibility of receiving what has been requested and indicating God's mercy and love of man.

After the Fervent Ektene, on weekdays churches where services are not held daily, and on Sundays, if prayers for the dead are to be said, the Ektene for the Departed is chanted and the names of the deceased listed are read.

The Greek Church usually does not chant the Ektene for the Departed at this point, but there are requests for prayers for the departed, then the Lity for the Dead is read after the Liturgy.

According to the Liturgicon, the Holy Doors should be closed immediately after the Gospel reading. In practice, however, the Doors are closed at the end of the Ektene for the Departed.

The Ektene for the Catechumens (in Greek *katechoumenoi*) follows. The Church summons the faithful to offer prayers for those who have not yet entered fully into the Church. First the Holy Church summons the catechumens to pray for themselves, and then summons all the faithful to offer prayers for those preparing for Holy Baptism and inclusion in the Church, their *washing of regeneration* (rebirth in Baptism), for their sins to be forgiven, and then to receive the gift of knowledge of the True God.

In contemporary practice, during the petition "That He would reveal unto them in the gospel of righteousness" the priest unfolds the upper side of the antimimension. Then, intoning the anaphora "That they also with us may glorify in the majesty of Thy most honourable name, of the Father, and of the Son, and of the Holy Spirit..." the priest removes the flat sponge (called the *musa* in the Archieraticon) from the antimimension with his right hand, makes the Sign of the Cross over the antimimension with his left hand, kisses the sponge, and places it in the upper right-hand corner of the antimimension.*

Then the deacon recites "All that are catechumens, go forth", for the time has come to celebrate the Great Sacrament. This brings an end to the so-called Liturgy of the Catechumens.

* The Liturgicon does not indicate this action and in contemporary practice it has been borrowed from the Archieraticon.

the old days, the Liturgy of the Catechumens had a somewhat fuller ending. This was because the catechumens were divided into several categories in the Early Church, and not all of them was allowed to be present at the Liturgy of the Faithful. ("There were the catechumens in the proper sense—*katechoumenoi*, those who were in the initial stages of preparation for Christianity; then there were those who were possessed by unclean spirits, with a special division for those termed: *gonyklizantes*, 'the genuflecting'; then there were those preparing for Baptism—*photiksomenoï* (*compeles*), and finally the penitents, those who had been reduced to the ranks of the catechumens because of grave crimes" (Prof. A. P. Golubtsov, "Iz istorii po tserkovnoi arkheologii i liturgike"—Findings on Church Archaeology and Liturgics, II, Sergiev Posad, 1918, p. 165). When the Fathers had been said for all these people, they were received by the hierarch's or the priest's blessing, each category separately, and left the church. These divisions do not exist in today's liturgical order.

Prof. A. P. Golubtsov says of the abolishing of the prayers and ceremonies associated with the catechumens' exit from the church: "Jacob of Edessa (7th century) observes that prayers for the catechumens, the possessed, and the penitents had already been abolished in his time, although in other places the deacon continued to say them according to the early cus-

tom. The *ektena* and prayer for those being 'enlightened', i. e. those preparing for Baptism, were transferred to Lent when the catechumens were baptized. As for the penitents, we know that in Constantinople under Patriarch Nestorius... public penitence was replaced by confession to a priest. Consequently, public prayers for the penitents no longer took place" (op. cit., p. 165).

In praying for the catechumens, the worshippers at Liturgy are doing their duty of praying for the salvation of people throughout the world to whom the light of Christ's teachings have been proclaimed, but do not all truly believe nor belong to the One, Holy, Catholic and Apostolic Church.

"The pastor must also preserve the liturgical traditions of the Russian Orthodox Church. Sometimes priests at Divine Liturgy omit the *Ektene* for the Catechumens... Some say that there are no catechumens today... We do not have a specially instituted catechumenate, as there was in the Early Church, in our days the Gospel has been preached to the whole world, but the prayers for the catechumens should not be omitted. This means that the omission of the *ektena* cannot be permitted" (Address delivered by the Patriarchal Locum Tenens, now His Holiness Patriarch Pimen, on May 21, 1971).

Archpriest VASILII VOINAKOV,
Archpriest ALEKSANDR SLOZHENIKIN

ECUMENICAL CHRONICLE

On September 1-2, 1977, in Chambesey, Switzerland, a meeting of the CEC Working Group towards Peace in Europe in preparation for the CEC Consultation took place.

It was decided to hold the consultation under the theme "Security, Economy and Disarmament" with the following subthemes: (1) Security of people through the policy of armament. (2) Interdependence between armament and economy as an obstacle on the way to justice and peace (on national, regional, continental and global levels). (3) Joint and separate measures of the Churches and Christians in different situations in Europe to further disarmament (especially constant training for peace).

Debrecen, Hungary, was chosen for the consultation. The time—end of September 1978 (tentatively from September 21 to 29).

A representative of the Armenian Apostolic Church and the Rev. Paolo Ricca of the Walserian Church will be asked to conduct the Bible Studies. The themes of the Bible Studies

are: (1) Security—Lk. 9. 1-6. (2) Freedom—Jn. 8. 3. (3) Progress—Mt. 18. 16. (4) Property—Mk. 10. 17-27.

Also discussed were themes for the next CEC assembly and the suggestion was made to supplement the proposed subthemes with dialectic antitheses. The preliminary theme for the assembly is "Life for the World Through the Power of the Holy Spirit".

The subthemes: (1) Gifts of spirituality. (2) To a new fellowship of Churches. (3) New theology. (4) Responsibility for the creation. (5) Call to peace. (6) Spiritual creative work and art (in the technological world). (7) Life in hope (and in hopelessness). (8) Service as a form of the life of the Church.

Each member of the working group will later write an appropriate paper taking into account the re-formulated themes and with an introduction to each point.

Prof. N. A. Zabolotsky, a member of the working group, participated in the meeting on behalf of the Russian Orthodox Church.

A COLLECTION OF PATRIARCH PIMEN'S WORKS

The life of our Church was marked by a significant and joyous event early in this year of God's grace: with the blessing of His Holiness Patriarch Pimen of Moscow and All Russia, the Publishing Department of the Moscow Patriarchate has issued a collection of his works: **Patriarch Pimen of Moscow and All Russia — Sermons. Speeches, Messages, Appeals**, — Moscow Patriarchate Publications, Moscow, 1977, 455 pp.

This is a jubilee publication celebrating the historic dates of the 5th anniversary of the 1971 Local Council of the Russian Orthodox Church and of the enthronization of His Holiness Patriarch Pimen, as well as the 20th anniversary of His Holiness's episcopal consecration (1957-1977).

In his foreword to the collection His Holiness Patriarch Pimen writes: "The contents of this collection of my works is known to the venerable archpastors and pastors, to the pious flock of the Russian Orthodox Church and to the Orthodox and ecumenical brothers abroad because many of the sermons and speeches included in it were previously published in our Church journal.

"I would like to take this opportunity once again to address the readers with a prayerful wish that they may enjoy God's plentiful mercy, spiritual salvation, and success in their work; peace and happiness for every one of you, for our dear Motherland, and for the whole of mankind.

"I thank all those who have worked on the publication of this collection. May God's blessing be upon all of you."

In the "Note from the Publishers" it is, amongst other things, pointed out that "the collection includes, besides material taken from **The Journal of the Moscow Patriarchate** and the book **The Local Council of the Russian Orthodox Church** (Moscow Patriarchate Publications, Moscow, 1972), sermons, addresses and speeches kindly made available to the Publishing Department by His Holiness Patriarch Pimen from his private archive". "We wish His Holiness," it says further, "new successes in his literary activity, a long life, spiritual and physical health, God's unceasing help in his primate labours for the Holy Church, our Motherland, and the establishment of peace and fraternity among peoples."

The collection covers every aspect of the life and activities of the Russian Orthodox Church and of the participation in them of her Primate His Holiness Patriarch Pimen. This can clearly be seen from the book's thirteen thematic subdivisions:

I. **The 1971 Local Council of the Russian Orthodox Church in the Trinity -St. Sergii Lavra** (pp. 5-24). This section contains addresses and speeches by the Chairman of the Local Council, Patriarchal Locum Tenens, Metropolitan Pimen of Krutitsy and Kolomna, who was unanimously elected the Patriarch of Moscow and All Russia; the first address by His Holiness delivered after the Liturgy on the day of his enthronization in the Patriarchal Cathedral of the Epiphany on June 3, 1971; his first message to archpastors, pastors and all the faithful children of the Russian Orthodox Church, and the Charter of Notification sent to the Primates of the Orthodox and non-Orthodox Churches.

II. **Feast day greetings to the flock in Russia and compatriots abroad** (pp. 25-50). In these messages His Holiness congratulates the faithful children of the Russian Orthodox Church on the feasts of the Nativity of Christ and Holy Easter, discloses the theological meaning of these feasts and expounds how the religious and ethical bases of the Orthodox teaching on faith and life should be perceived.

III. **Exhortations at episcopal consecration and on presenting croziers to the new bishops** (pp. 51-91). His Holiness Patriarch Pimen, from the dignity of metropolitan and then as Patriarch, has headed twenty episcopal consecrations. His Holiness's exhortations to the newly consecrated bishops on presenting their croziers are imbued with the power of faith and theological thought, with the depth of patristic wisdom and personal experience of many years of responsible service of the Holy Church.

IV. **Sermons** (pp. 93-141). The collection includes only a part of His Holiness's immense homiletic treasure. The ever lively sermons of His Holiness Patriarch Pimen call for spiritual renewal, communion with God, and life in grace in the Church of Christ.

V. **Relations with Local Orthodox Churches** (pp. 142-203). This section testifies vividly to His Holiness Patriarch Pimen in his international Orthodox Church activities holds sacred a task of works constantly to develop and broaden tra-

nal sisterly ties with the Local Orthodox Churches in the name of strengthening all-Orthodox unity as witness to Christendom of the truths of faith and piety received from the Apostles and immutably preserved in the Orthodox Church in the name of cooperation to serve the needs of mankind today.

VI. Official visits to the Sister Churches (pp. 204-259). Since 1972, his Holiness Patriarch Pimen has made many pilgrimages abroad—to the all-Orthodox holy places and to the Holy Land where he prayed before the Holy Sepulchre; and has paid official visits to the Primates of many Local Orthodox Churches. This section contains the addresses and speeches delivered by His Holiness during these visits.

VII. The Russian Orthodox Church in peacemaking (pp. 260-291). This section reflects the peacemaking of His Holiness Patriarch Pimen. His holy Christian duty before God and men, his feeling of deep responsibility for the world's destiny, for the well-being of his Motherland and the whole of mankind make His Holiness respond to topical international problems and speak ardently for the preservation of lasting, just and universal peace and a peaceful future for the whole of mankind.

VIII. The Russian Orthodox Church and Christian ecumenism (pp. 292-350). In this section the speeches and messages of His Holiness Patriarch Pimen to the heads and representatives of the Christian Churches, to the world ecumenical and national Christian organizations and religious associations, and to prominent theologians and ecumenical figures, all reflect his striving to promote in the spirit of Gospel the advent of unity in a Christendom that is now divided and to strengthen ecumenical brotherhood by working for the blessings of peace and life on earth.

IX. Theological schools and Russian theology (pp. 351-379). The exhortations, speeches, and messages of His Holiness Patriarch Pimen addressed to the Moscow, Leningrad and Odessa theological schools published in this section testify to the paternal attention accorded by the Primate of our Church to the theological academies and seminaries in the matter of preparing worthy priests and theologians. His Holiness examines every aspect of the life of the theological schools and of the teaching process. These works reveal the essence of pastoral ministry and show future pastors how to be true sons of the Russian Orthodox Church and of our Motherland.

X. The Patriarch's visit to Mount Athos (pp. 380-382). On October 23, 1972, His Holiness

Patriarch Pimen (the first Russian Patriarch to do so in the history of the Russian Orthodox Church) visited the Holy Mount, prayed there, and delivered a sermon in the cathedral of the Russian St. Panteleimon Monastery and a speech during the reception at the Protaton of the Holy Mount in Karyes.

XI. Jubilees and memorable dates (pp. 383-413). This section provides the texts of the welcoming speeches addressed by His Holiness Patriarch Pimen to believers, ecclesiastical organizations, and prominent ecclesiastical and secular figures on the anniversaries of outstanding ecclesiastical and secular events.

XII. Talks on matters concerning ecclesiastical and social life (pp. 414-429). This section contains mainly His Holiness Patriarch Pimen's answers to the representatives of the foreign press and television companies and also the talk delivered on Finnish television.

XIII. The World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations (pp. 430-437). This section contains the speeches of His Holiness Patriarch Pimen at the world forum of representatives of all religions which took place in Moscow in June 1977 and constituted a vivid example of joint, fruitful work for peace in the name of all peoples.

The collection concludes with a detailed essay on the life and activities of His Holiness.

The collection is illustrated with thirty photographs spanning the life and ecclesiastical labours of His Holiness Patriarch Pimen from archimandrite to Primate.

The volume is artistically designed: the cover of the book is white, with golden stamping. The book's jacket is green—the traditional symbolic colour of the mantles of the Patriarchs of All Russia—with a portrait of His Holiness Patriarch Pimen giving his primatial blessing on the front and a colour photograph of the Trinity-St. Sergiy Lavra of which the Patriarch is Holy Archimandrite on the back.

In conclusion I would like to quote the wonderful words on pp. 106-107 in which His Holiness as it were addresses the reader: "My present request to you is that you should constantly pray for me, pray that God may in response to your prayers send me the necessary strength and wisdom to carry out the obedience placed upon me by the Church, that I may attain the greatest of all sciences—the ability to be a father to the children of the Church and **all things to all men**. For my part, I promise to pray for you all."

KONSTANTIN KOMAROV

August 1977 saw the publication of "Theological Studies" No. 17 by the Moscow Patriarchate.

This edition contains two articles. The first is by Bishop Grigoriy (Lebedev) of Schlisselburg, "Gospel Images (Meditations on the Gospel: The Good News as Proclaimed by St. Mark)", pp. 3-84. The first part of this article was published in the previous issue; this is the second half (notes Nos. 63-145 refer to Mk. 8. 11-16 and 20). Simplicity and spontaneity of style are combined with profound analysis of the human soul. This "Gospel Images" is a fine example of constant reference to the Gospel and of applying the Commandments of the Lord to the training of the soul.

The other article, "From the Theological Heritage of Father Pavel Florensky" (January 9, 1882-December 15, 1943) is a collection of pieces, flowing naturally one into another, written between 1918 and 1922. They are united by a common approach and a common theme. The titles are: (1) Lecture I. The Fear of the Lord (pp. 87-101); (2) Lecture II. Cult, Religion and Culture (pp. 101-119); (3) Lecture III. Cult and Philosophy (pp. 119-135); (4) Lecture IV. Sacraments and Rituals (pp. 135-142); (5) A Deduction of the Seven Sacraments (pp. 143-147); (6) Lecture VII. The Sanctification of Reality (pp. 147-156); (7) Witnesses (pp. 156-172); (8) Reasonable Service. Prayer (pp. 172-195)*. (9) The Philosophy of the Cult (pp. 195-248). At the beginning of the 1920's, Father Pavel Florensky wrote: "To my mind, the first and the most urgent task that lies before humanity today is for the various faiths and religions to bear witness of themselves to explain the individuality which is so vital to them and which could be denied only at the price of destroying within themselves the very foundations of their spiritual life". This work is a fulfilment of the task so defined.

Father Pavel Florensky sees the root of the word "cultura" in the word "cultus", and bases his study on the concept of the cult as the focal point of culture and life. The word "cult" he uses both in the narrow sense as meaning Liturgy, the liturgical action, and in the broader sense as theurgy in general.

"The first, the basic and the most lasting definition of the word 'cult'", according to Father Pavel Florensky, "is the following: it is that part of reality, set aside from all the rest, where we find the meeting between the immanent and the transcendental, the earthly and heavenly, the temporal and the eternal, the limited and the boundless, the corruptible and uncorruptible" (p. 89). "It is a crater, in which the lava is never covered with a stony crust. It is a window in our reality into other worlds. It is a breach in our earthly existence, through which flow nourishing and strengthening streams from another world" (p. 89).

In defining the word "cult", Father Pavel Florensky demonstrates what is for him the basic characteristic of being: antinomy. The essence of the cult, with all its consequences, is to be found in the antinomy between the feelings and the mind, and in their interaction, for "however far it may ascend along the path to Heaven, the empirical returns from there no longer merely empirical, but noumenal through the grace of the All-Holy Spirit of God" (p. 213). The knowledge of the cult is also antinomical, for "our understanding of the cult grows not through study by our reason, but through experience of it in our lives: without the concrete fact of living in the cult or beside it, there can be no understanding of it" (p. 100). Under these conditions alone it is possible to approach the characteristics of a cult, but not the revelation of the mysteries themselves. Noting that the aim of the cult—to sanctify the whole of life, in all its degrees—can be fulfilled only through the hierarchical organization of life, the author sees the task of the philosophy of the cult as the deduction of these degrees from the very idea of the cult, as the organization of man's salvation as the demonstration of the meaning and inner necessity of organization along these lines.

In the published excerpts there is much to remind us of the circumstances of time and place under which Father Pavel Florensky gave these lectures (Moscow, May-June 1918). The publishers have felt themselves obliged to preserve these reminders. Some of them give us factual information (for instance, the phrase: "Do you remember who it was who spoke especially often of love? the Apostle of Love—*whose feast day we celebrate today*" (p. 87), which shows us that he started to lecture on a day important for every theologian, May 21 (8), the Feast of St. John the Divine, Apostle and Evangelist). Others preserve the spirit of the times. This is especially important in view of the fact that this work also touches on the question of theological education. In connection with the recently published article "Theological Education in Leningrad: an Historical Review" (JMP, 1977, No. 5, pp. 16-25) by Professor N. D. Uspensky, where the date given for the opening of the revived theological colleges is 1919, it is interesting to note that as late as June 12, 1917, Father Pavel Florensky was discussing in Sergiev Posad a "Project for a Religious-Philosophical Academy in Moscow", in which for the first time he demonstrated the possibility of a wide cooperation between representatives of all religions. Father Pavel Florensky did not treat his research as something unconnected with the realities of life and in his thinking on the subject of theological education he was far ahead of his time.

The publication opens with a foreword "from the editors" with a photograph of Father Pavel Florensky taken at the start of the 1920's. His unique spelling and punctuation have been preserved. The publication was prepared by the editors of *The Journal of the Moscow Patriarchate* under Archpriest Anatoliy Prosvirnin.

* Published in JMP, 1977, No. 4, Russian edition.



Episcopal Cathedral of the Dormition in Tashkent

Archbishop Varfolomei of Tashkent and Central Asia greeting Metropolitan Yuvenaliy Krutitsy and Kolomna after the Divine Liturgy they concelebrated in the above cathedral, January 15, 1978, the 33rd Sunday after Pentecost, the Feast of St. Serafim of Sarov



